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# The Grail

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NOVEMBER, 1946

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## THE GRAIL

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# a Century of

# Prayer and Work

**JEROME PALMER, O.S.B.**



E of the Benedictine Order have grown used to centennials. It is true that no member of the Order has grown used to them, for no member lives to remember two of them. But the Order as an institution has passed through fourteen centenar-

ies, and outside the Catholic Church there are very few existing institutions that have a comparable record.

Since the Holy Rule was first written about 529, the monks who lived by it have seen crisis after crisis in the world, some of them threatening whole civilizations as that in the Fifth and Sixth centuries, some of them threatening the Church as the Western Schism. As Ralph Adams Cram points out in his lecture "The Great Thousand Years," the Order of St. Benedict seems to have been at hand with the man intended by God in each instance to bolster up the tottering walls of Church and State. The history of Europe from the sixth to the sixteenth century is in many ways a history of the Order of St. Benedict. The fortunes of the one rise and fall with the fortunes of the other. We are surprised and almost incredulous when we read that at one time as many as 35,000 houses of monks dotted the countryside of Europe. So tremendous an organization could not but have a telling influence on the destinies of nations as they came into being and reached maturity.

America is, in the language of Europe, a very young country. And the Benedictines have just completed their first century in the United States. As "The Record" (Collegeville, Minnesota) points out,

the first Benedictine to the United States came more than a century ago. "In fact archeologists maintain there is high probability that the sons of St. Benedict were living on the east coast two centuries before Columbus arrived." (A titular Bishop by the name of Mathias who was appointed to Greenland in 1492



The first Benedictine we know of definitely, however, according to "The Record," was Christopher Columbus' chaplain on the second voyage, Father Bernardino Bohil.

was a Benedictine monk of Einsiedeln Abbey in Switzerland.)

The first Benedictine we know of definitely, however, according to "The Record," was Christopher Columbus's chaplain on the second voyage, Father Bernardo Bohil, a monk of the ancient Spanish abbey of Montserrat, who celebrated the first Mass on American soil on the feast of the Epiphany, 1494.

However Benedictine monasticism was not established by the presence of individual monks on our soil. The first foundation for a monastery was laid by Abbot Boniface Wimmer, who arrived with eighteen companions in 1846, and planted the sprout of the ancient tree. The history of that hundred years is astounding. Only rarely have the Benedictines been heralded with fanfare and applause. Yet a glance at the map shows how widespread have been their works in our country. The Benedictines like to think of their work as deeper than buildings and universities. It is in the soul. They glory in their motto of "Pray and Work," with emphasis rather on the "Pray" than on the "Work." The continuous round of Divine Praise that rises from their choirs is one of the secret powers that has made their Order so productive of good.

But their day has been given also to hard and profitable work. Some of the monks have been hidden away in the stacks of their libraries searching

out the lessons of history; some have been developing agriculture and horticulture from their lofty seats behind the tractor and plow. Some have built homes for the Indians on the western reservations and given them the lessons of Christianity as well as the needed food and clothing solicited from generous and charitable patrons.

The most far-reaching work they have done is probably in the schools generally found in connection with their abbeys, and founded on conscious perpetuation of a tradition established by St. Benedict himself, in taking in youths to be educated in his own monastery. The liturgical work and chant work in the United States is only beginning to reap fruits, but considering all the advancement since Boniface Wimmer arrived from the Abbey of Metten in September 1846, we can only expect unrivaled progress in spiritual building for the United States in the centuries to come.

The centenary has been solemnly observed in St. Vincent's Archabbey, Latrobe, Pennsylvania, the scene of the first foundation. A detailed account of the celebration and the history of St. Vincent's can be obtained from "The Pittsburg Catholic," Pittsburgh, Pa. THE GRAIL takes this occasion to congratulate the monks of St. Vincent's on their hundredth birthday, and to devote this issue of the magazine to the works of the Black Monks or Benedictines in history.



THE history of the Order of St. Benedict, at least in its broad outlines, is well known to those who lay any claim to an accurate knowledge of past ages. All are familiar with the chaotic condition of the civilized world at the end of the fifth century, when the old Roman Empire was fast crumbling into ruins, and all the

glory of Rome, the proud mistress of the earth, was being overwhelmed in a deluge of migrating barbarian hordes. The private lives of men were filled with licentious indulgence. Public order had given way to universal confusion. Even the cloak of the spotless bride of Christ, the Catholic Church, had become sullied by the stain of heresy and schism. "Confusion, corruption, despair, and death were everywhere," writes Montalembert. At this crisis in the affairs of men appeared the holy Patriarch St. Benedict to found a new monastic order, which was destined to save the best elements of the dying civilization and to mould a new Christian civiliza-

tion from the raw material of the rude barbarians. St. Benedict was born in the year 480, and died March 21, 547, at the celebrated Abbey of Monte Cassino, which became the center whence his rule and institute spread. By the end of the century his sons were well established in Italy, one of his most illustrious followers had mounted the Papal throne as Gregory I (590-604), and the zealous St. Augustine had led a band of forty monks to Great Britain to reintroduce the faith which had been almost completely wiped out by the Jutes, Angles, and Saxons. From England in the course of the seventh and eighth centuries Benedictine Apostles like St. Boniface (680-755) and St. Willibrord (658-738) went over to the continent to establish their monasteries in Germany, Hungary, Denmark, Sweden, Iceland, and all through the north of Europe, converting this vast territory and making it participate in the religious and cultural glory of the Ages of Faith. The monks not only converted the yet untouched regions of the continent but also brought about the reform of the disrupted Frankish Church. The rule of St. Benedict gradually superseded every other rule in the Western Church so that through



## the BENEDICTINES in HISTORY

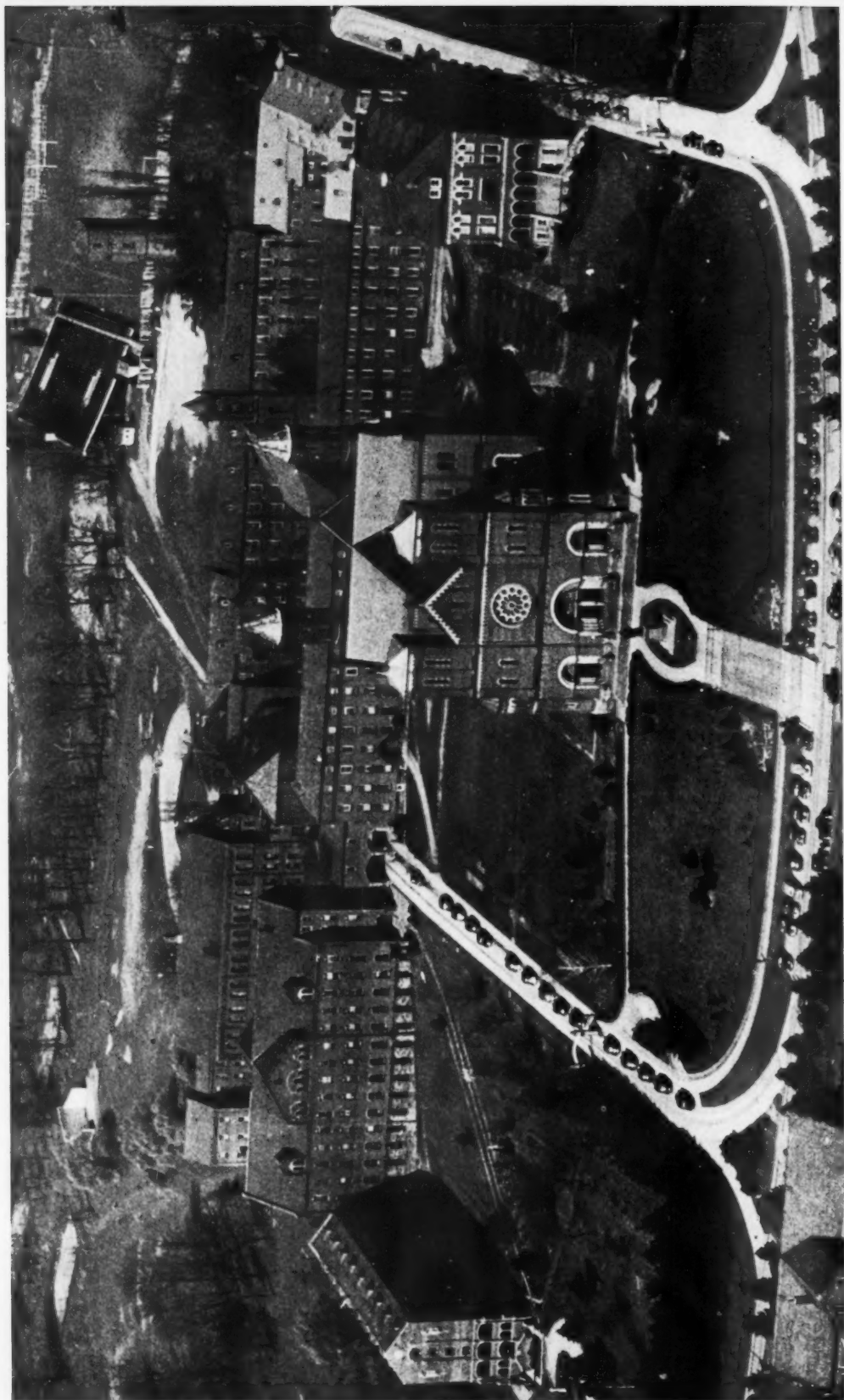
the Middle Ages Western Monasticism and the Order of St. Benedict became synonymous terms.

Well known, too, is the story of the decline of Western Monastic Life during the new barbarian scourges of the latter half of the eighth and of the ninth centuries,—the invasion of the Moors, the Saracens, the Danes, and the Normans. The ensuing reform of the discipline and the revival of the monastic life continued up to the fourteenth century, when the gathering clouds of disorder, which were to break on Europe at the time of the Reformation, began also to envelop and to deaden the vitality of the monasteries. The terrors of the Reformation, with the prolonged reign of bloodshed and persecution, which reached its climax at the time of the French Revolution, almost wiped out the Benedictine Order. At the opening of the nineteenth century the thousands of cowed, black-robed monks had dwindled to a mere handful and the great monastic institutions, which had once throbbed with the reverent footfalls of busy religious and echoed with the majestic chant of divine praise, lay shrouded in a pall of forbidding stillness. Followed then the astounding revival of the past hundred years, which has seen the Order grow into an army of over eight thousand men, once more singing the praises of God in monasteries spread throughout the world and carrying on the noble and varied mission entrusted to their charge. In this number we embrace only the so-called "black monks" of the fifteen federated Congregations, whose Abbot-Pri-

mate is Dom Fidelis von Stotzingen. Besides these there are thousands of Trappists, Sylvestrines, Olivetans, Melchitarists, and many thousands of nuns following the rule of St. Benedict.

We have thus briefly touched upon the history of the Benedictine Order to furnish background for some understanding of Benedictines as they exist today and of the Providential rôle which they are now playing in the life of the Catholic Church. Although the history of the Monks of the West is so interwoven with the general history of the Church that the story of their past is familiar to many, at least in its rough outline, there is, nevertheless, little acquaintance with the true character of the monastic life and less appreciation of the solid accomplishments of Benedictine monks in our modern era. This is largely due to the seclusion characteristic of the Benedictines, who usually seek out the solitudes for the establishment of their houses; secondly, it may be attributed to the fact that the work of the monasteries is patient and unpretentious, performed with no attempt at display of any kind; and, thirdly, to the fact that perhaps the chief work of the Sons of St. Benedict is the singing of the divine praises, and worldly people are apt to overlook and disparage the value of things spiritual. But even granting that many are acquainted with the true character of monastic

**MSGR. LEON McNEILL**



St. Vincent's Archabbey, First Benedictine monastery in the United States, founded 1846.

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life and have a genuine appreciation for the solid and fruitful labor of the monks in their individual monasteries, there are, we dare say, few who have any reasonable apprehension of the external projects, of immediate importance to the Church as a whole, which are being carried on by the Benedictines in our day.

When Pope Pius X in 1904 decided upon the publication of an authentic Vatican Edition of the plain chants of the Church, he entrusted the work of establishing the traditional Gregorian music to the monks of the Abbey of Solesmes, near Sablé, France.

The old Priory of St. Peter at Solesmes, founded in 1010, famous through the stormy centuries which reached their riotous climax in the Protestant Reformation, was suppressed by the Constituent Assembly in 1791. The venerable house of prayer and virtue lay abandoned for a period of forty-two years. In 1833 Abbé Prosper Louis Pascal Guéranger with five associates, originally secular priests, again took possession of Solesmes. The Priory was raised to the dignity of an Abbey in 1837 with Dom Guéranger as Abbot of Solesmes and Superior of the restored Gallican Congregation of Benedictines. This holy abbot entertained a love for the liturgy and made the Liturgical Apostolate the chief work of his long and eminently fruitful career.

Dom Guéranger was grieved at the mutilated condition of the chant texts, and deputed Dom Jausions, one of the members of the community at Solesmes, to prepare reliable chant books for the monastic choir. This was shortly after 1850. Dom Jausions undertook the work with zeal and enjoyed the able assistance of Dom Pothier, who was professed at Solesmes in 1860. The work was gradually taken over by Dom Pothier, who spent some years visiting the libraries of Europe to consult ancient manuscripts of Gregorian chant. In 1883 Dom Pothier published his "*Liber Gradualis*," the result of twenty-four years of intensive study. Its text, which had been determined by recourse to the ancient codices, rested upon the principle that the genuine text of Gregorian Chant—at one time a finished and fixed masterpiece of sacred art—should be restored to its pristine integrity, and that when manuscripts of different periods and places agreed on a version, it could be affirmed that the Gregorian text had been discovered. Dom Pothier continued by degrees to publish the *Liber Antiphonarius*, then the *Processional*, *Responsorial*, and other works.

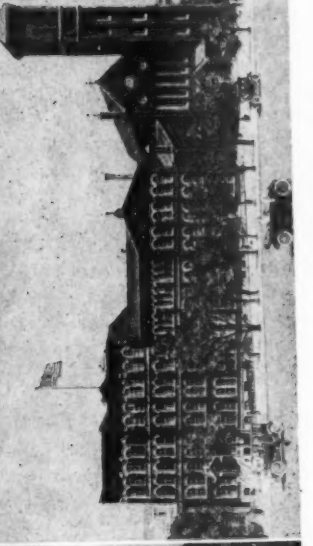
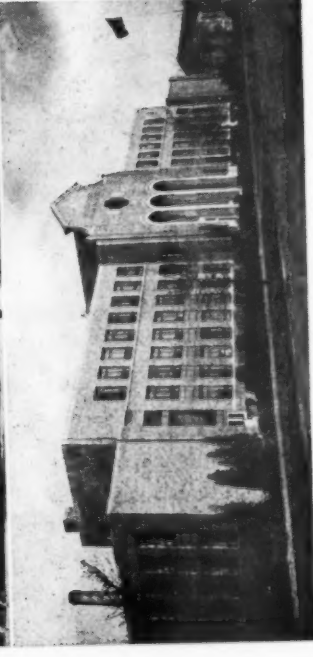
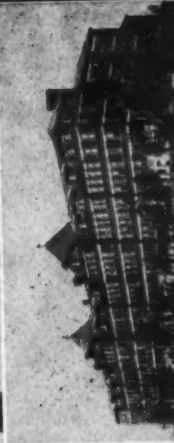
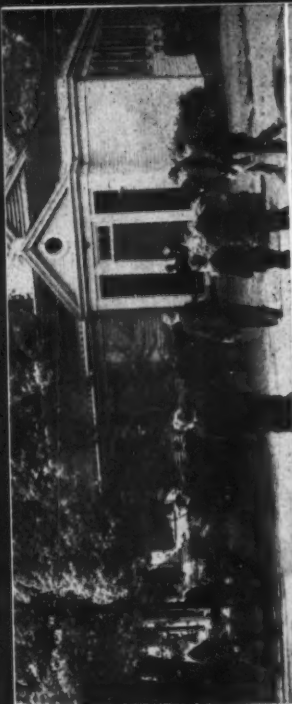
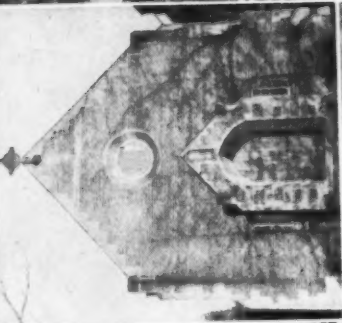
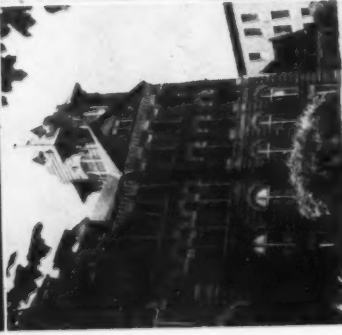
Perhaps a balanced estimate of Dom Pothier's work lies in the statement that it was a far-reaching step in the direction of complete restoration of the genuine Gregorian text, but that the paucity of available manuscripts and the disregard of some

important rules of critical scholarship made it unsatisfactory as a finished product. As defenders of different versions of the chant vigorously attacked the Solesmes editions, it became necessary to furnish the critical apparatus of the restored melodies and to continue the work of reform so zealously begun.

The next prominent figure in the chant school at Solesmes was Dom André Mocquereau. Already an accomplished musician, he entered at Solesmes, was professed April 9, 1877, and ordained to the holy priesthood December 28, 1879. He was given charge of the monastic choir, which he soon made a model chant Schola. He was initiated in the work of chant reform by Dom Pothier. In 1889 he began publication of the periodical "*Paleographie Musicale*." In this organ he brought to light the evidence to support the texts of Dom Pothier. From the defensive he passed over to the offensive, pointing out that extant versions of the chant were full of many errors, and insisting that the only proper solution of the question lay along the lines followed by the Solesmes monks—in once more obtaining the pure and unadulterated Gregorian text as it had flourished and was handed down through the Middle Ages.

Dom Mocquereau resumed the study of ancient manuscripts and for some time visited various European treasure troves in person. Then other monks were sent out to obtain photographic copies of the chant manuscripts, while Dom Mocquereau remained at Solesmes, examining and collecting the fruit of their journeys. He built up a corps of ten or twelve skilled monks to assist him in the work. The critical school this time followed the laws of the most exacting scholarship and every little detail proceeded according to plans outlined by the master. Synoptic tables of the various melodies were drawn up, and in these the history of the entire passage even down to its neums and individual notes could be followed readily through the manuscripts of different times and places. The fruit of this patient and exhaustive study was constantly published in the "*Paleographie Musicale*" that students far and wide might be able to verify for themselves the texts of the Solesmes editions of liturgical music and might further be able to derive the most benefit from the researches made.

The cultivators of sacred music began to swing over to the support of Dom Mocquereau's critical school. In 1901 the labors of the Solesmes monks received the highest recognition from Pope Leo XIII. In his letter of May 7, 1901, to Dom Paul Delatte, O.S.B., Abbot of Solesmes, he wrote, "We are aware, and have elsewhere expressed our commendation of the diligence you have so ably devoted



Little Flower Monastery, Newton, N. J.  
Belmont Abbey, Belmont, N. C.  
St. Anselm's Priory, Washington, D. C.  
St. Andrew's Abbey, Cleveland, Ohio

St. Anselm's Abbey, Manchester, N. H.

St. Leo's Abbey, St. Leo, Florida.  
St. Mary's Abbey, Newark, N. J.

Portsmouth Priory, Portsmouth, R. I.  
St. Procopius' Abbey, Lisle, Ill.  
St. Bernard's Abbey, Culman, Ala.  
St. Bede's Abbey, Peru, Illinois.

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to the study of those sacred chants traditionally ascribed to the authorship of Gregory the Great.

"In like manner we cannot but express our approval of your well known labors, so industriously and constantly renewed, in collecting and publishing ancient documents bearing on this subject. We see the varied prints of these labors in the many and most welcome volumes which you have been so good as to present us from time to time. And now, as we hear, these works are everywhere receiving the attention of the public, and in many places are coming into daily use."

In 1903 the Solesmes monks were driven out by the French government. They moved to England, establishing themselves on the Isle of Wight and transferring thence the entire equipment of the critical chant school. In 1904 Pope Pius X named Dom Pothier, then Abbot of St. Wandrille Abbey in Belgium, President of a Pontifical Commission which was to prepare an official Vatican Edition of liturgical melodies. The same holy Pontiff, in his letter of May 22, 1904, entrusted the preparation of the chant texts to the Solesmes monks, writing as follows, "We wish it to be the work of the congregation of which you are the superior, and especially of the community of Solesmes, in their own manner and method, to go through the entire records, now existing, and when they have thence elaborated and arranged the materials of this edition, to submit them to examination and approval of those whom we have appointed."

The work was at once enlarged and intensified and thousands of photographic copies of the ancient manuscripts poured into Appuldurcombe House on the Isle of Wight. Neither labor nor expense was spared to accomplish this high mission in the most efficient manner possible.

Dom Mocquereau, by his close and exhaustive study of the ancient manuscripts, was able to determine many of the principles by which the authors of Plain Chant were guided. This gave him a deep appreciation of the true beauty of the chant and a norm according to which the chant should be rendered. In 1910 the free rhythm advocated by the Solesmes School as the traditional and only proper rhythm of Plain Chant was declared by the Holy See as binding upon all. Dom Mocquereau's doctrines for the execution of the Gregorian Chant have received wide acceptance.

In our own country the Pius X Institute of Liturgical Music, founded in 1918 in New York City by the late Mother G. Stevens, R.S.C.J., and Mrs. Justine B. Ward, teaches Gregorian Chant according to the principles discovered and interpreted by Dom Mocquereau. In 1922 Dom Mocquereau conducted lectures during the summer session, and the

large number of priests, sisters, lay teachers, and ranking musicians in attendance, attest not only the standing of the Institute and the authority of Dom Mocquereau, but also indicate the general and sincere interest being shown in the Plain Chant.

At present very vital work is being promoted by the Gregorian Institute of America, on the staff of which are several Benedictines, both European and American, prominent for their work in the field of Gregorian Chant and other forms of sacred music.

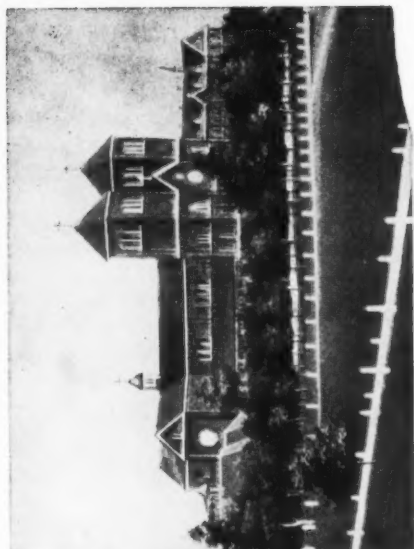
#### BENEDICTINES AND REVISION OF THE VULGATE

In 1907 the Benedictines, through their Abbot Primate, were asked to undertake revision of the Latin Vulgate in order to establish the authentic text of St. Jerome. The Rt. Rev. Abbot Aidan Gasquet, (later Cardinal), was appointed President of the Pontifical Commission. During the past forty years this Commission has carried on a work of research and detailed critical study, perhaps unparalleled in the history of the world. The old libraries of Europe were visited and photographic copies made of all Biblical codices antedating the ninth century. The various texts are being carefully compared with the received Clementine Vulgate and the authority of every word and form is being established according to the testimony of the most reliable codices.

Although it is admitted that the Vulgate of St. Jerome contains a number of inaccuracies, inexact readings, and even positive errors, it is beyond question the very best Latin text of Holy Scripture which the centuries of Christian tradition have given to us, and, furthermore, it is substantially in accord with the original inspired books, and must, since the Council of Trent, be accepted as the officially authentic Latin edition of the sacred books. Breen sums up his estimate of St. Jerome's Vulgate in these words, "The world has been studying languages, studying the Scriptures, thinking and writing for a decade and a half of centuries since Jerome lived, and it is not strange that in a few cases some slight betterment could not be wrought in his translation, but, considering the time and the circumstances in which it was done, the translation of Jerome will ever remain one of the great works of man."

The old and the new versions now existed side by side, one affecting the other. Those acquainted with the older Latin readings would write in the margin of the new version the text of passages to which they were accustomed, and vice versa. This practice could not but be a fruitful source of textual corruption. The version of St. Jerome gradually superseded the Old Latin versions, and since

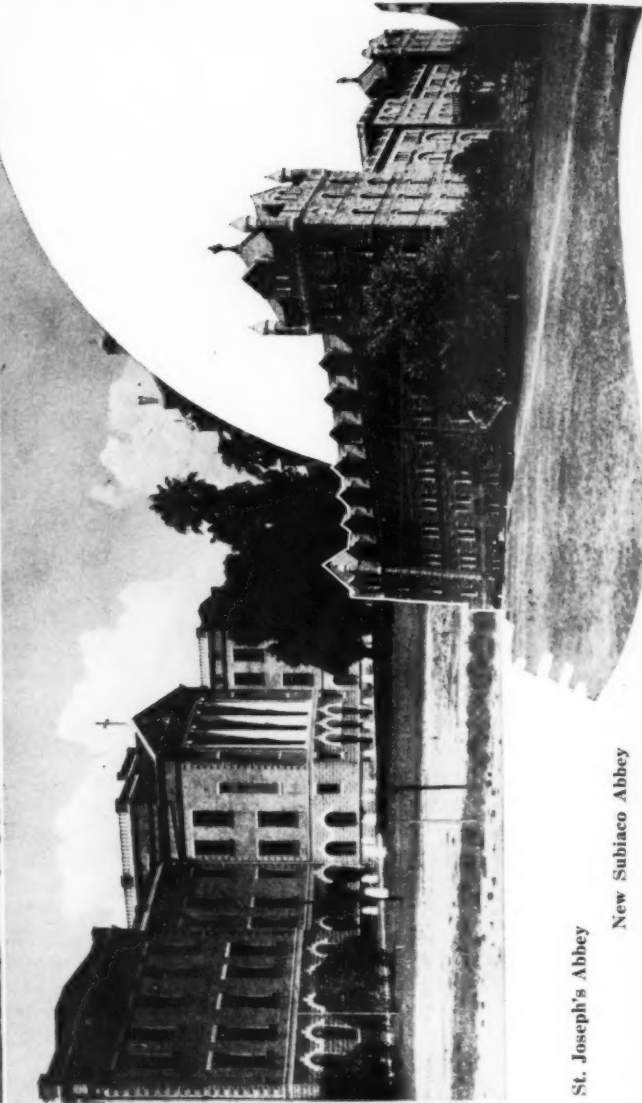
Conception Abbey



Westminster Priory

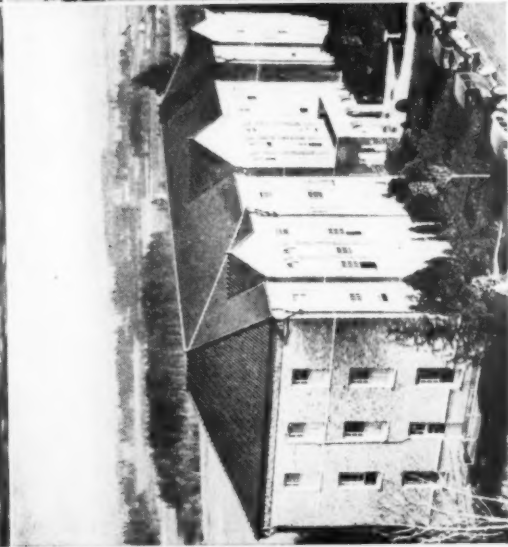


Marmion Military Academy



St. Joseph's Abbey

New Subiaco Abbey



St. Benedict's Abbey

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the sixth or seventh century, has been generally adopted throughout the Latin Church. It soon inherited from the older versions the title of 'Vulgate,' that is, version in 'common' use. As manuscripts multiplied and as the text became more corrupted, it became evident that some attempt should be made to reestablish the genuine text of St. Jerome from the numerous variant readings.

The introduction of printing in the first half of the fifteenth century was followed by one hundred twenty-four editions of the Latin Bible within a space of fifty years. This sudden multiplication of the various texts had a bad effect by increasing the confusion of the variant Vulgate readings, but a good effect by bringing the discrepancies into clearer light. The already bad state of affairs was further intensified by the flooding of Europe with manuscripts after the fall and sack of Constantinople in 1453, by the general renaissance, by the irreverence of nascent Protestantism for the traditional Vulgate text, and by the prevailing rash methods of textual criticism. We shall pass over the occasional attempts at further revision and come to the time of the Council of Trent.

But in the session held on the 17th of March, 1546, the Fathers of Trent scored four crying abuses in regard to Holy Scripture: the variety of circulating texts, great corruption of printed editions, perverse principles of interpretation and reckless propagation of the Bible. To remedy the first of these abuses, the Council in its fourth general session, April 8, 1546, declared that "*hæc ipsa vetus et Vulgata editio, quæ longo tot sæculorum usu in ipsa Ecclesia probata est,*" (this old and Vulgate [common] edition, which has been approved by the long use of so many centuries in the Church should be held as authentic.) To remedy the second abuse, the Holy Father was petitioned to order a correction of the Vulgate text according to the testimony of the best manuscripts, and also to see that a correct Greek and Hebrew text be provided. The Tridentine Fathers had only a faint apprehension of the amount of extended and painstaking labor which would be involved in the restoration of the genuine Vulgate text. They perhaps had no doubt that it could be accomplished before the Council should end its sessions. Stormy events of the times interrupted the sessions of the Council and made it impossible for the Supreme Pontiffs of the intervening years to carry out the much desired official revision.

Pope Pius IV made an effort to correct the Vulgate in 1561, and Pope Pius V did the same in 1569. The work of the pontificate of Pope Sixtus V (1585-1590) was not entirely satisfactory; so the work of revision continued under the guidance

of Pope Clement VIII (1592-1605). The result of this labor was the Clementine Vulgate which remained the accepted text until our own times.

When Pius X was elected Pope in 1903, God had blessed His Church with peaceful times, and an all-wise Providence had prepared the way for the accomplishment of a number of significant projects which were to be inaugurated by the practical and saintly Pontiff. In May of 1907, the public press announced that Pope Pius X had resolved to prepare for a critical revision of the Latin Bible. Under date of April 30, 1907, the Pontifical Commission on Bible Questions, through its President, Cardinal Rampolla, addressed a letter to Dom Hildebrand de Hemptinne, Abbot Primate of the Order of St. Benedict, commissioning the Benedictines to collect and collate the various codices and readings of the Vulgate, with a view to the publication of this great Catholic Bible. The Abbots President of the various Benedictine Congregations, then assembled in Rome, decided that, although the work would be arduous, lengthy, and expensive, it would nevertheless be impossible to refuse so honorable a task, and the Abbot Primate in the name of the entire Order gladly accepted this high mission.

Abbot Francis Aidan Gasquet, President of the English Benedictines, was appointed head of the Commission of revision. In November of 1907 a small body of Benedictines met at the International College of St. Anselm at Rome to lay out the general plan of the work, to consider its scope, and to determine the principles which should guide the work of revision. The task of the Commission was not to produce a Latin Bible to be proposed as an official text for the approbation of the Church, but to take merely a preliminary step towards that official version. The object of the Commission was therefore definite and limited; namely, to determine with all possible exactness the genuine text of St. Jerome's Latin Vulgate. Absolutely no attempt was to be made to improve upon St. Jerome's text by reference to earlier versions or the original texts.

December 3, 1907, Pope Pius X addressed a letter to the Commission in which he emphasized his own personal interest in the work, and expressed his desire that an exhaustive search for ancient biblical manuscripts be made in all of the old libraries of Europe. He solicited the support of all Catholics for this undertaking, which was so important and so useful for the good of religion.

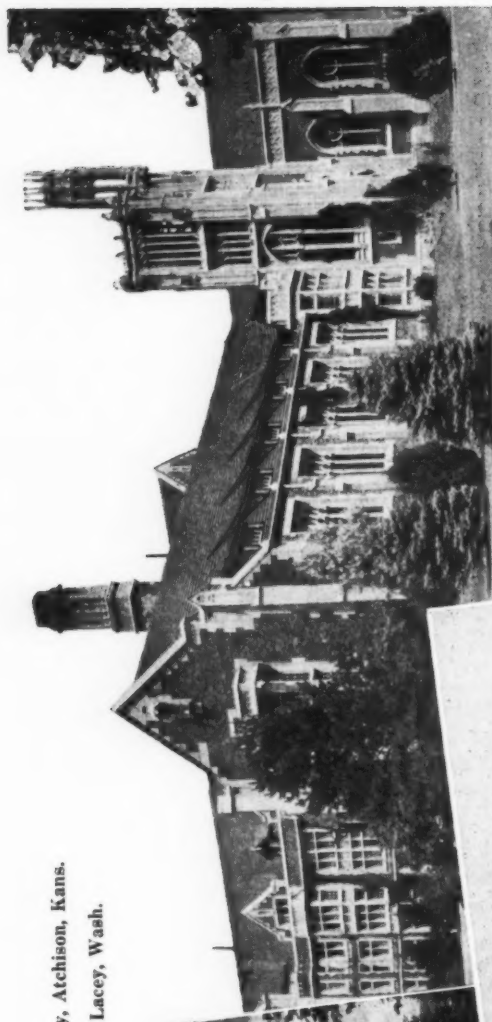
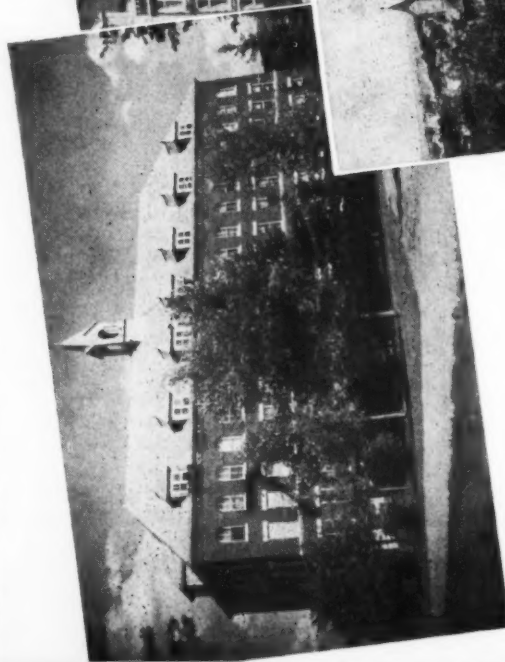
The Benedictine International College of St. Anselm in Rome was made the center of the work and all manuscript collations were to be gathered and preserved there. The Commission then had a special edition of the present Clementine Vulgate printed in such form that two-thirds of each page was

St. Peter's Abbey, Muenster, Sask., Canada.

St. Benedict's Abbey, Atchison, Kans.

St. Martin's Abbey, Lacey, Wash.

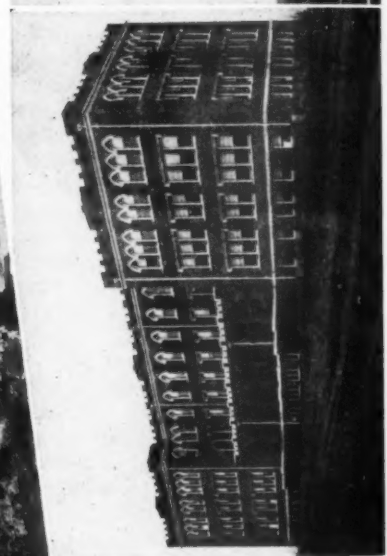
St. Gregory's Abbey, Shawnee, Okla.



Holy Cross Abbey, Canon City, Colo.



Assumption Abbey, Richardson, N. D.



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left blank with no capitals, no stops, no word divided, and in every way made to resemble a manuscript as much as possible. The collator, in comparing this copy with a manuscript, would make marginal notations on it as on an ordinary proof sheet, and would thus reproduce every important feature of the manuscript. It took a full year to prepare and print this special edition of the Bible. One hundred copies were printed upon the best hand made paper, two hundred upon ordinary book paper, and one hundred upon thin paper. A hand list of Latin Biblical manuscripts, entire Bibles, portions of Bibles, and fragments in the libraries of Europe was drawn up in the meantime. When the first public report on "Revision of the Vulgate" was issued from St. Anselm's in 1909, some fifteen collaborators were at work in various parts of Europe, collating the most important manuscripts with the specially printed authentic text of the Clementine Vulgate, while Dom Donatien de Bruyne, O.S.B., a member of the Commission, had begun a systematic search of the libraries and Cathedral archives of Spain. As the collations of the various manuscripts were completed, the corrected copies of the Clementine Vulgate were sent to St. Anselm's, bound, and preserved for later study.

The members of the Commission soon became convinced of the necessity of ascertaining the Old Latin texts which St. Jerome used in preparing his edition. This rendered the task in hand more extensive and difficult. In order to throw light upon some of the problems involved in the work of revision, and to place some of the wealth of accumulating material at the disposal of biblical scholars throughout the world, the Commission began to publish the volumes known as "Collectanea Biblica Latina."

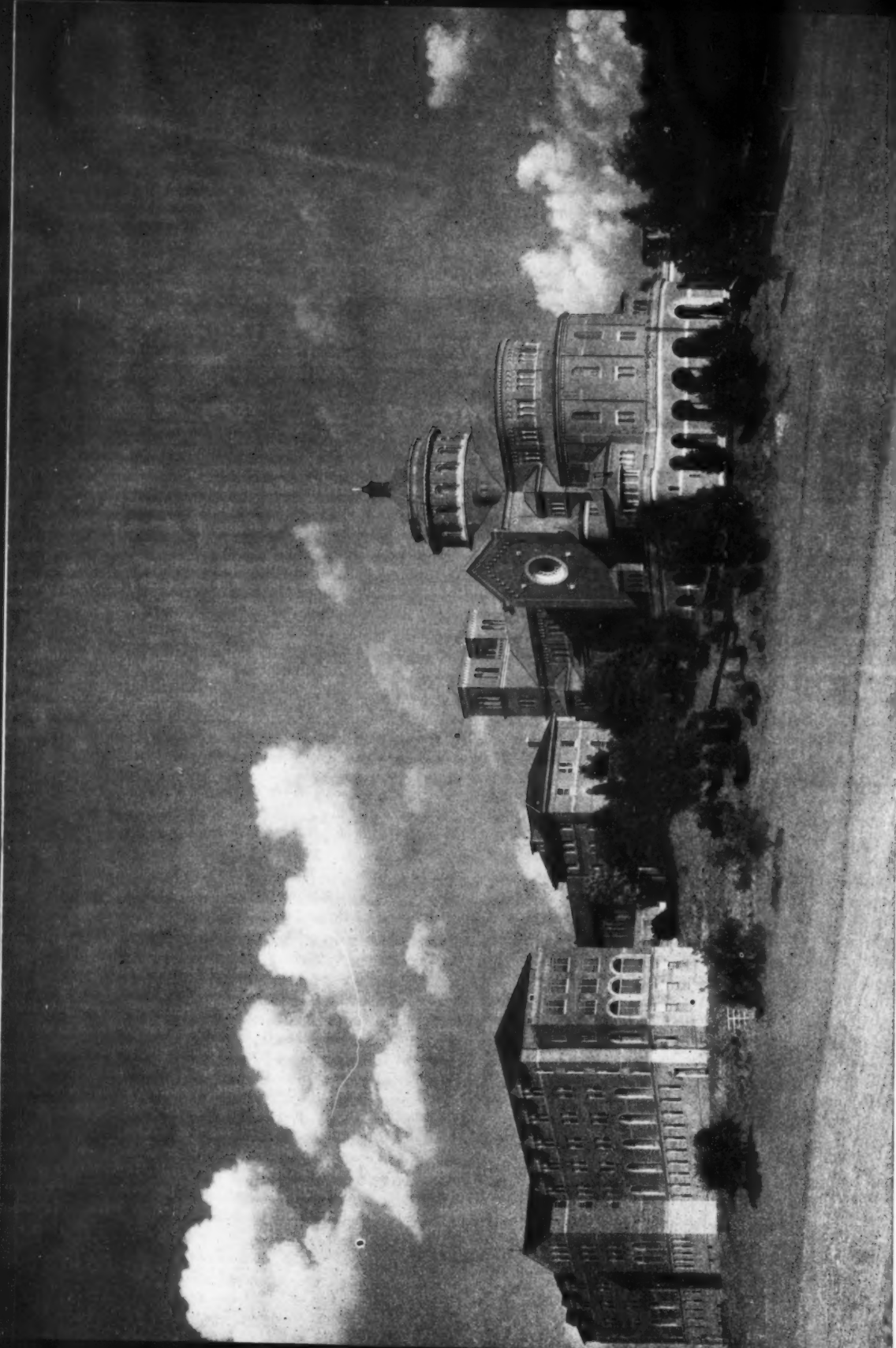
It soon became apparent that it would be highly expedient if not absolutely necessary to use photography in the work of collating. A first class photographic apparatus was constructed, and exact copies were made page by page of a great number of codices, some fifty thousand photographic prints being made. Each finished photograph was compared with the original in order to record on the margins any passages which had failed to register clearly. As these exact reproductions could be collated with the Clementine Vulgate anywhere, the Commission was able to obtain the services of an additional corps of scholars who could not visit the old libraries in person. As the collations were completed they were all gathered together at St. Anselm's, bound, and kept for the later comparison of variant readings. The volumes of collations continued to accumulate and gradually a large library of faithful replicas of all the most important European Latin Biblical manuscripts was assembled. At

least two hundred volumes of collations are now in the hands of the Commission. A second report on "The Revision of the Vulgate," issued at St. Anselm's in 1911, described the work being so zealously carried on at that time. The Commission was constantly pressed by the heavy expenses of the undertaking and had to depend upon the gifts of the Holy Father and upon the spontaneous offerings of generous patrons throughout the world.

Not until 1919 was the work of grouping the variant readings seriously undertaken. The Commission moved headquarters from the College of St. Anselm to the Palazzo San Calisto, where two floors were taken over by Cardinal Gasquet. The work of grouping and comparing the variants, and the final determination of the genuine text, was apportioned among the various members of the Commission. Dom Henry Quentin, O.S.B., of Solesmes Abbey, the monk who made the thousands of photographic reproductions of the ancient manuscripts, was ordered to edit the *Octateuch*, the first eight books of the Old Testament. In 1922, he published Volume VI of the "Collectanea Biblica Latina," under the subtitle, "Memoire sur L'Etablissement Du Texte De La Vulgate." This important book by the scholar who devoted his particular attention to the *Octateuch* acquainted the world with the thorough preliminary study of texts which was being made, and also with the progress of critical examination of the various codices. Several passages of the first eight books of the Bible were quoted, with critical notes as to codices in which variant readings were found, and as to the nature of the variants themselves. The codices used were classed in families and several illustrative diagrams accurately showed the derivation and relation of different manuscripts of the same family, and by no means the least important chapter laid down and developed the principles according to which the genuine Vulgate reading would be finally determined.

Pope Pius XI, in a letter given at Rome, May 10, 1923, beginning with the words "Non mediocri," expressed to Dom Henry Quentin, O.S.B., his great pleasure at receiving the volume, and commended both the highly praiseworthy critical study of the author, and singular talent which such excellent work indicated. He assured Dom Henry and his zealous collaborators of his approval of the work and of his confidence that it will continue to a speedy and satisfactory conclusion.

In 1926 the first book of the Holy Bible, namely Genesis, according to the Latin Vulgate Version, as determined by nineteen years of study, was published by the Pontifical Commission of Benedictine monks, and printed by the Vatican Press.



Immaculate Conception Convent of Benedictine Nuns, Ferdinand, Indiana.

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In 1933 Pope Pius XI founded the Abbey of St. Jerome in Rome with the Apostolic Constitution, "Inter præcipuas." The monks of this new Abbey were to devote themselves wholly to the work of revising the Vulgate.

From this Abbey, especially designed and equipped for its particular purpose, the books of Numbers and Deuteronomy appeared in 1936 and Josue, Judges, and Ruth in 1939.

Although the work for the Vulgate was practically suspended for the duration of World War II, the monks are reassembled again at San Gerolamo, and the work of establishing the Vulgate text of the Father of the Latin Bible goes on under the patronage of Pope Pius XII.

#### BENEDICTINES AND CHURCH UNITY

Under date of March 21, 1924, Pope Pius XI addressed a letter to Dom Fidelis von Stotzingen, Abbot Primate of the Federated Congregations of Benedictines. In this letter, the Pontiff of Reunion began by reference to the prayer of our Divine Savior for unity, passing hence to the unspeakable calamities which bend the teeming populations of Russia to the maternal bosom of the Church. He tactfully described the origin, history, and present status of monasticism, all of which combine to make the "hard-working monks of the West" apt for the apostolate of reconciliation. He called upon the abbots and monks of the Order not only to pray for unity, but also to work expressly for its realization. Instructions were given that certain abbeys should be designated to foster zeal and to cultivate means for the accomplishment of this most noble enterprise. In these foundations, the monks, aided by their brethren of the other monasteries, should study the language, history, customs, peculiar psychology, etc., of the Russians, devoting especial attention to the Orthodox theology and liturgy. Suggestion was made that carefully selected men be sent to Rome to follow courses at the Oriental Institute, and that, meanwhile, the monks should endeavor to create in the West by word and writing a greater zeal for unity and a better knowledge of the points of dissension between East and West. In conclusion, he urged the monks to set about this new project without delay, and expressed the wish that the future might see the happy establishment of a monastic Congregation of Slavonic Rite, with its motherhouse in Rome, uniting monks of both East and West in a common family and becoming the center of a number of abbeys to be established in Russia when occasion permits.

In keeping with these recommendations a preliminary foundation was founded at Amay, Belgium,

and branching out from there a number of abbeys have been founded, comprising the Monks of the Union and adopting the Byzantine Rite. The intervening years have seen these men engrossed in a careful study of the Oriental Church, its history, liturgy, cause of dissension, psychology, and customs of the people—in fact they are doing all in their power to equip themselves so that they may be Greek with the Greeks, Slav with the Slavs—all things to all men, that they may win all back to unity with the Spouse of Christ. In our own country the Abbey of St. Procopius at Lisle, Ill., is engaged in this same work. Just one more phase of the Benedictine work and prayer for the glorification of God.

#### BENEDICTINES AND THE LITURGY

At all times there were men in the Church who were greatly interested in the liturgy. They looked upon it "as a solid foundation of the Christian life, as a fertile source of interior life and of the spirit of prayer, as a sure means of keeping our souls in union with the Church." Throughout the centuries we find Benedictines foremost among these men; and their contributions to this "source of interior life" would fill volumes. But not only did, and do, their contributions consist in works transmitted to us; in their everyday life they also practiced the liturgy, in accordance with the holy Rule of their sainted founder, who appreciated the fact that the liturgy was not only a solid foundation of the ordinary everyday Christian life, but also of the monastic school, and who therefore instituted his "school of divine service."

Liturgy has been defined as action of the soul. This is true; for liturgy is the official prayer-life of the Church and all prayer is action of the soul. The outward expression in public and social divine functions, together with the interior spiritual and invisible action of the soul, is liturgy. But it is not so much with the outward, external expression—the ceremonies employed at the divine functions—that we are concerned here, but rather the invisible acts of the soul. Externals interest us only in so far as they contribute to the elevation of an act of the soul. And these interior acts of the soul are, so to say, the nourishment of a soul hungering for the divine life, or for union with God. Liturgy is therefore something that is primarily spiritual in so far as it increases the life of the soul.

In Venerable Olier's manuscripts we read: "In the Benedictine Order, religious ceremonies are most magnificent, more solemn and more imposing than in any religious body. They display more costly vessels and ornaments, and add to these the



The late Abbot Ildephonse Herwegen, O.S.B., of Maria Laach Abbey, Germany, a center of liturgical life in Europe.

grandeur of appropriate vestments and lights. . . . Their chapels are superb; their lofty vaults typify the majesty of God; their noble and melodious chants suggest the harmony of the angelic choirs; their sonorous bells sound like a great voice of God Himself. We should seek in vain for this pomp and solemnity in the Liturgical Office of other religious orders." These words of the Venerable Founder of the Sulpicians are certainly a glorious tribute to the Benedictine Order. They eulogize at once the monk's love of God and, consequently, prayer, and His efforts to show God the honor due Him; hence his endeavor to glorify God, not only by his manual labors, but also by his *Opus Dei*, the Divine Office, and the Liturgy in general.

But despite the glorious tribute of the Venerable Olier, the Benedictines do not claim a monopoly on the liturgy, for the liturgy is Catholic. But the Benedictines have at all times fostered liturgical traditions as a peculiar heritage of their life, and

it need cause no surprise, therefore, that the present day Benedictines are intensely interested in the liturgical movement and are taking an active part in it. The late Abbot Marmion of Maredsous clearly sets forth the Benedictine interest in the movement: "If the sons of St. Benedict take such an active interest in the liturgical movement, this is not only because, as religious, faithful to the mission of their Order, they continue a tradition of fourteen centuries—it is still more because, as most loving sons of the holy Church, they endeavor with all their power to second the wishes of their Mother. Now, for some years, the Holy Spirit, who is the soul of the Church, has urged her to revive the knowledge and the love of ritual prayer and sacred service in her children, to show them in the liturgy the 'primary and indispensable source of the true Christian spirit.' We therefore consider it a duty to enter into the views of the Vicar of Jesus Christ, and to place our feeble resources, material, moral and intellectual, at the disposition of the Christians who have zeal for the divine worship."

Not only is the making known of this idea of the liturgy the purpose of the liturgical movement and apostolate; it is rather, in the first place, the active participation of the faithful in the sacred functions, particularly, the praying of the Mass, rather than praying in the Mass. Active participation of some will incite others. Man is a social animal; and liturgy is a social act. Therefore, the most important act of the individual, his sanctification, or the transformation of his soul, must also involve the members of the mystic body with whom he comes in contact. And these members are his family, his parish, his diocese and finally the whole Church. All the faithful are united with the head of the Church, and liturgy unites them with the invisible Head, Christ. This union of the individual with the members of his family, parish, diocese, Church, and with Christ, begets union with the Trinity, thus fulfilling the plan of the redemption—*ut omnes unum sint*, that all may be one.

That is the liturgical movement. Christ, the Redeemer, St. Paul, the Apostle, and the Fathers of the Church are without a doubt the first exponents of the liturgical movement. Holy Scripture and the writings of the Fathers testify to the fact that they preached this doctrine—*ut omnes unum sint*. St. Benedict and St. Gregory were the first Benedictines who devoted all their efforts to the liturgy; the former to the Divine Office, the *Opus Dei*, and the latter to the Mass. Dom Prosper Gueranger, O.S.B., at the beginning of the 19th century, gave a new impetus to the study of the liturgy by the publication of his *Liturgical Year*.

He sought to make the laity familiar with the text of the missal and the other liturgical books, especially the breviary, and thus to introduce the laity into the spirit of the liturgy, which is nothing else than the spirit of the primitive Christians. The liturgy was to him a school of the supernatural life for the priest and the laity. Dom Gueranger may in many respects be considered the forerunner of the present liturgical movement, for it was he who pointed to the necessity of a liturgical education and introduction into the liturgy. He emphasized the participation of the laity, and pointed to the wealth and richness of life based on the study of the liturgy in its pursuit of spiritual progress. To him the liturgy was the royal road of piety. He did not confine himself to the translation of the texts, but wrote commentaries on these texts. Many years after, 1894, Dom Maurus Wolter, O.S.B., Archabbot of the famous monastery of Beuron, gave a new impetus to the study of the psalms by the publication of his monumental work *Psallite Sapienter*.

However, it was really Pope Pius X, the Pope of the Eucharist, who, by his *motu proprio* of November 22, 1903, gave a new impetus to the study of the liturgy. The import of his words was not at once realized: "The active participation in the most holy mysteries, and in the public and solemn prayer of the Church, is the primary and indispensable source of the true Christian spirit." To him "Liturgy was the fountain head of a Christian life." His encyclicals on Church Music, and frequent Communion, the revision of the Roman Breviary and the later revision, under his successor Benedict XV, of the Roman Missal, are the blossoming period of a renewed interest in the liturgy which is only now beginning to bear fruit. Liturgical Weeks or Congresses were held in various parts of Europe to

promote the ideas inspired by Pius X. The first Congress was held in 1910 at Louvain in the Benedictine Abbey of Mt. Cesar. Before the late war there was noticeable an intense interest in the liturgy, and these Liturgical Weeks were of frequent occurrence, and even liturgical missions and retreats were offered in nearly every European monastery—retreats not only for priests, but for every class of the laity.

At the Abbey of Maria Laach, in Germany, the movement was begun in 1914. The quiet work of the monks gradually gained ground and came to influence not only the Benedictine monasteries of Europe, but penetrated into the houses of religious orders and congregations and produced marvelous results in the parishes, whose pastors came under the influence of Maria Laach. The work done for the liturgy by Abbot Herwegen and his monks was highly satisfactory to His Holiness, Pope Pius XI, who, through his Secretary of State, Cardinal Gasparri, sent a special brief to Abbot Herwegen on the occasion of the latter's silver sacerdotal jubilee, raising the abbey church to the dignity of a minor basilica. The brief in part explained: "Here the praise of God and the mysteries of the sacred liturgy are enacted with the greatest solemnity, and with full justice does the abbey and its church stand as a monumental realization of the religious life and of the divine worship of the surrounding lands." The literary means *par excellence* for promoting the movement among the people is *Die betende Kirche*, a popular explanation of the liturgy, under the editorship of the learned Abbot Herwegen. A series of small books also appears under the same title, *Ecclesia orans*, and other popular pamphlets, explanatory and devotional.

St. Andrew's Abbey, of Lophem, Belgium, produced the St. Andrew's *Daily Missal*, which enjoys



The famous Maria Laach Abbey in Germany, one of the few which came through World War II almost unscathed.



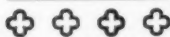
a wide reputation in this country. The monks also publish a bi-weekly periodical, *Bulletin Paroissial Liturgique*. Dom Lefebvre's work, *The Catholic Liturgy*, is only next in importance after his *Daily Missal*. The new liturgical venture *L'Artisan Liturgique*, a bi-monthly magazine devoted to ecclesiastical art, is under the direction of Dom Lefebvre. But the outstanding figure of the Belgian Benedictines, towering head and shoulders above the rest, is Dom Lambert Beauduin, the present Prior of a new monastery for the conversion of Russia and reunion with the Church of Rome. He first saw the possibilities of a great liturgical revival, perceived the hunger of the masses for the daily bread of the liturgy, and was the life and inspiration of the movement in Belgium, the model and forerunner of all other countries.

Neither may we ignore the works of other Benedictines. Abbot Marmion published several volumes of conferences which he gave to his monks. Two of these volumes are of general interest: *Christ in His Mysteries* and *Christ the Life of the Soul*. Dom Beaudot and Dom Leduc collaborated on a commentary on the Roman Missal. Special mention must be made of Abbot Cabrol. His principal works are a historical investigation of liturgical prayer: *Liturgical Prayer, Its History and Spirit*; a *Liturgical Prayer Book* compiled under his direction, and *The Roman Missal*, which promises to become a much used manual, if not one to supplant all other

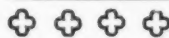
English translations of the Roman Missal. Abbot Schuster of St. Paul's outside the walls of Rome gained a worldwide reputation by his *Sacramentary*, an historical investigation of the Mass formularies, together with a commentary on the texts of the missal. The Caldey monks have at various times carried leading liturgical articles in their quarterly *Pax*, and now issue a small monthly under the title *Caldey Notes*, with the purpose of spreading a knowledge of things liturgical among the people.

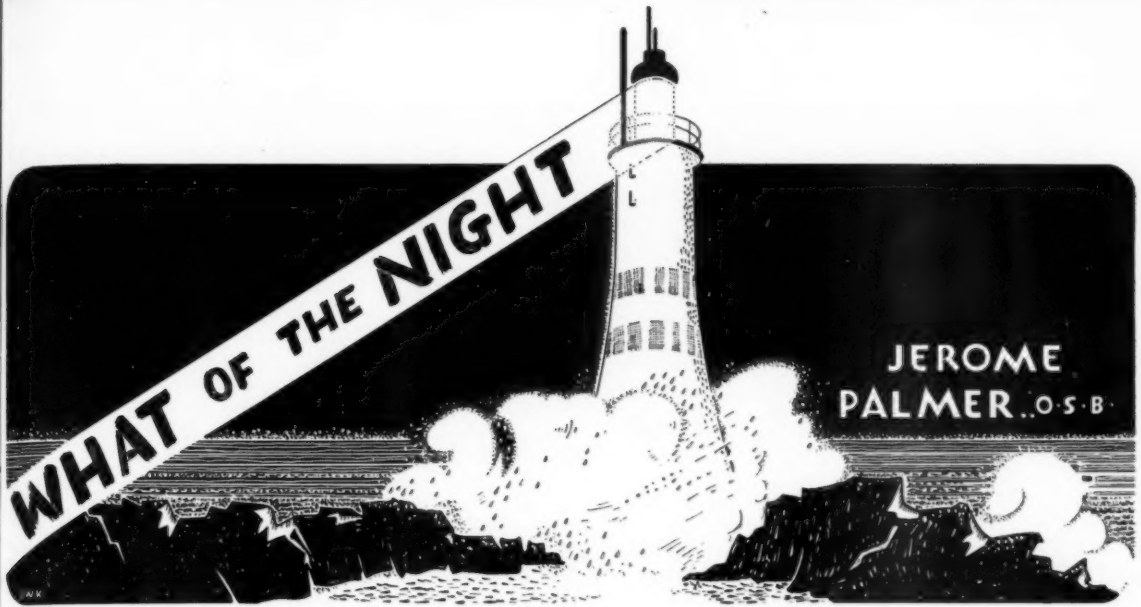
Perhaps the most energetic influence for liturgical betterment in this country today is the Annual National Liturgical Week, initiated and originally sponsored by the Benedictine Liturgical Conference. Studies are made, papers are read, and discussion waxes over problems and projects by the leaders throughout America at the annual meetings in various cities.

These are a few of the activities of the Benedictines in our time. On a much broader scale, but creating less stir since not of an extraordinary nature, is the work of education. The majority of the Benedictine houses in our country are thus engaged, many devoting their energies to the education of students for the Holy Priesthood. The work has gone on for a century now here in America; we hope and trust that it will continue for many more, continuing to have God's blessing, the support of the clergy, and the understanding interest of the laity.



Beuron Abbey,  
Center of Religious Art in Germany.





## ANTIQUATED CHRISTIANITY?



long "degree" of "C.G.C.H.K." and explains that it means "Cheerful Graduate of the College of Hard Knocks," is busy compiling answers to a questionnaire he sent out, on which he hopes to build a timely substitute for Christianity. Like most "reformers," the poor fellow has a phobia for Catholics and for truth. To show his authority to make a new religion he narrates an imposing (?) preparation. "In my early twenties I was a bank bookkeeper for over two years, used to getting out daily statements of assets and liabilities. . . . Then I was court stenographer for a while, and learned something of the value of evidence, the weight of evidence, etc. . . . Then I was a prospector for many years, and learned something of geology, the

natural history of the creation of the earth, and the formation of ore deposits, veins, etc. . . . So in selecting items to print I can hardly help but be influenced by those considerations, assets and liabilities, weight of evidence, and average values." And, oh yes, I have had printed a couple of booklets of my own poems, paper bound, as follows: "Pony Express and Other Poems," 43 pages, 24 poems, 1313 lines, 25¢; "Soul of the Universe and Other Poems," 66 pages, 32 poems, 2168 lines, 30¢; both sent, postage paid, for stamps or cash for 50¢.

Now this cheerful graduate of the College of Hard Knocks feels that after being a bookkeeper, prospector, court stenographer, and author of "Pony Express" he knows enough to correct the Holy Spirit and throw out the "junk" in the Bible. "Many Churches," he says, "still offer us a lot of junk like the six-day creation story, the Adam-first man story. You will find both of these in the present catechisms of several sects . . . also you can find forty-eleven other specimens of junk sold by churches."

And then this great theologian, evolved from court-stenographer

and prospector, gives his substitute: "How about Nature Study, more knowledge of the evidences of the Deity gatherable from the Works of Nature, independent of any Traditions, more Science, more Inductive Reasoning, more Common Sense, more Temperance, and Self-Control, more Morality, and less Blind Credulity, more Study of Facts and less study of obsolete Tradition."

"Can Christianity," he continues in a burst of eloquence, "get rid of its junk, take on new goods, thus adapt itself to changed conditions, survive and grow? Or will it just 'stand pat,' be over-conservative, refuse all revisions and amendments of its views, entertain old and senseless superstitions and, like the dinosaurs of prehistoric ages that could not adapt themselves to changed climates and conditions, perish from the life of the earth, and be known only as a fossil form of a long-past religion?"

Well, Brother Styles seems indeed to have suffered some hard knocks in that College of his. He might look at Nature again and with his knowledge of evidence see for himself that the laws of re-

turning seasons, of tides, of storms, do not adapt themselves to our whims. We adapt ourselves to those laws. The forces of gravity were not suspended when man decided to fly, as crashing planes too frequently testify. Neither does God—the Deity of Mr. Styles—change His commandments to suit the laxity and perversity of the jazzy twentieth century. It was a crime for Cain to kill Abel, and homicide is still a crime. In biblical times "Onan did a heinous thing" and today his sin would still be classed as "heinous" regardless of how certain decadent prophets instruct in it as a means of "bettering (by destroying) the human race."

Poet Styles, like many a benighted wanderer, has made the terrible blunder of thinking that laws of God and Nature can be revised by man's ignoring them. No sit-down strike can force God to come to terms. Our sun still rises on schedule in the eastern sky even when we want to sleep all morning; the moon still circles our earth in its appointed time and the earth circles the sun in its appointed time. So God remains the center of all things, immovable, immutable, eternal.

#### MAN'S ATTEMPT TO CHANGE GOD'S LAWS



**HANKS** to Margaret Sanger and her many deluded followers infanticide and race suicide have gained a place in the lives of many—but God's laws remain

the same. Divorce courts are dispensing in ever-increasing numbers dismissals from marriage vows made "till death do us part,"—but God's laws remain the same. Style and fashion molders, theater and movie producers, magazine and newspaper publishers are too often remiss in matters of decency, but God's laws remain the same. Not

long ago an impertinent young lady when told that a certain action was unethical in the nursing profession exclaimed: "Hell, girl, didn't you know that ethics went out when Jesus Christ died on the cross?" No, ethics did not go out, even if the observance of them did. The penalty for violating God's law remains.

The terrible war we have just lived through should have impressed deeply one lesson among many—that man cannot ignore God's laws without suffering the penalty. The law of God spoke: "Let the little children come unto Me." Every effort was made to prevent this, both by preventing their birth and by forbidding them religious instruction. The penalty—famine and starvation will take the little ones, (those that were born) to the God Who made them. Euthanasia was devised as a means of killing the sick and infirm, the most precious and valuable inhabitants of the earth. The war has in return claimed not sick and infirm, but the most able-bodied of men and women. The Protestant Reformation tore the altar out of the Church and repudiated the Sacrifice that Christ Himself instituted when He said, "Do this in commemoration of Me." The entire world has become a burning altar and the Mystical Body of Christ is the victim consumed. Just as man cannot ignore the law of proper eating without serious consequences, so the race cannot ignore the moral law without drastic consequences.

The most surprising thing about our crumbling morals is the brazen impertinence of some—or is it delusion—that say, "People are better today than formerly. Look at the frequent Communion! Look at the C.Y.O. groups." Thank God there are good souls today, upright and pure young men and women who have principles and stick to them, but they are rare jewels. For every one at the Holy Table there are ninety-nine drinking from the gutters. Let me incorporate into this article passages from two letters recently received from young men, in two different

parts of the nation, who realize how hard it has become to go along the path of righteousness:

"On that job I had I met the scum of the earth. Or is everybody scum now? I never knew things were so bad. What is going to become of this world? Everyone is rushing to nowhere and is afraid of something, they know not what. There is no such thing as right any more, and a person who tries to live right and go straight is a queer duck. It all scares me. It is just like a skater heading for the thin ice. There is a big splash in sight."

"I have never been so disgusted in all my life. Our Lady of Fatima sure was correct when she said to do penance. The world could do penance from now until the end of time and never begin to make reparation for all the offences hurled into Almighty God's face. There are seven ex-soldiers working here and from the time I start work until the time I finish, all I hear is women, women, and drink. To them there aren't such things as the ten commandments. To them God is just a word to use before damn. As for church, well there is one across the street and that is as close as they ever get. They live in a godless world with money, drink, and sex as their gods. To merely say it makes one sick would be a terrific understatement."

In the August (1939) *GRAIL*, we quoted authentic documents of a Secret Society bent on perverting the young and the women and thus wrecking the Church and morals. Much sooner than we expected the fruits of that fiendish drive are being seen. For matter of completeness we repeat two of those passages:

"It has been decided in our councils that we must get rid of Catholics, but we do not want to make martyrs, so let us strive to popularize vice

among the people. It must enter by the five senses; let them drink it in and be saturated with it . . . make men's hearts corrupt and you will have no more Catholics. Keep the priest away from his work, the altar and the practice of perfection; aim skillfully at occupying his thought and his time elsewhere. . . . The best dagger with which to wound the Church to death is corruption." (*Creteineau-Joly, "L'Eglise romaine en face de la Revolution,"* Vol. II, pa. 28, quoted by Denis Fahey in "The Kingship of Christ," page 73 ff.)

"Our children must realize the ideal of nakedness. . . . This method plays a considerable part, not only from the physical but also from the moral point of view. . . . Thus the mentality of the child is rapidly transformed. To escape opposition progress must be methodically graduated; first feet and legs naked, then upturned sleeves, afterwards the upper and lower limbs, children will go around almost naked in all weathers." (*Revue Internationale des Societes Secretes*, November 11, 1928, pp. 1062, 1063.)

#### WHAT TO DO



THE Church under the leadership of the Holy Father and the Bishops has long been cognizant of the true state of affairs and has repeatedly laid down rules and directions for coping with the forces of evil. Instead of inventing one more fiasco to add to the countless fake religions, we are to return to Our Father's House. We have advanced too far already in the field of scientific discovery for our own good. Our advance in the realm of the spirit has not kept pace. It is good

to delve into science and to make use of the knowledge God permits us to have. But uncontrolled knowledge, that is, power through knowledge, without self-restraint and moral restraint, is like a powerful motor in a boat without a rudder, or in a plane without controls. It leads inevitably to death.

President Truman has urged a return to the teaching of God in our schools. In a statement sent to the International Council of Religious Education in Chicago, he stated: "It is my earnest hope that this observance will serve to emphasize the basic importance for democracy of religious education. . . ."

"Of one thing we are certain and that is we cannot build an enduring peace structure unless we build it upon Christian principles. Religious instruction inculcates belief in the Fatherhood of God and the Brotherhood of man.

"These basic religious concepts are not intuitive; they must be learned; to be learned they must be taught. Unless they are learned the structure of democracy will crumble for want of moral cement; progress of democracy will halt for lack of spiritual dynamic. Democracy dare not neglect the religious nurture of its children, youth, and adults."

How ironic it was to see in the same paper that reported this statement of the President a picture of a group of Catholic school children, on their way TO LEARN ABOUT THAT GOD AS THE PRESIDENT SAID THEY SHOULD, being denied the use of a school bus to take them to school. The busses are used exclusively to take children to Godless schools—and this is democracy with freedom of religion and equality for all. In the same paper NINE PROTESTANT CLERGYMEN and one layman are reported as filing a petition with the Massachusetts legislature asking repeal of the state law which gives ALL children free rides on

school busses. In other words, these men ask that equality in our democracy, for which the fathers and brothers of our Catholic children bled and died, be revoked and Catholics be hampered, even unjustly, as they help pay for these busses, in their efforts to teach religion.

"Let's face the facts squarely if we really want to produce results," said Mayor Frank Hague when he established the Bureau of Special Service of the Jersey City Board of Education back in 1931. "Any 'solution' of the problem of juvenile delinquency that disregards spiritual and moral values and turns its back on God and religion, is a fraud and a delusion, and is foredoomed to failure and defeat." The years since 1931 and the enviable record of Jersey City in handling the youth prove most eloquently how right he was.

Instead of listening to Brother Styles and discarding any of the contents of the Inspired Word of God, let us reinstate what has been discarded and forgotten in the lives of so many.

#### CUT THE SMUT



ALMOST daily our newspapers tell the frightful story in all its bloody details of one or more attractive young women being bludgeoned to death by sex- or drink-crazed

maniacs. The maniacs, let us truthfully admit, are not always the killers of the body. They are often the killers of the souls. The publication of nude pictures, the indecent dances and liberties so prevalent today, are the cause of the killings. And such murderers are given the electric chair. Our Lord said we should fear not only those who kill the body but those who take both body and soul into perdition. (Luke 12:8) It is time to show our true Catholic colors against the campaign for smut. At-

tractively packaged, expensively displayed, and suggestively described on the screen, in scores of cheap magazines, and in popular novels, the female form has grown to be a symbol not of motherhood but of undiluted eroticism. Inhibitions, traditions, and respect for social and religious sanctions are still potent forces in curbing such erotic tendencies, but they are fast being eroded by the powerful cultural mediums which envelop us with sexual morbidity. The so-called comic strips in the daily papers have come to be largely a series of nude drawings. There is not even a vein of humor to save them in most cases. Twenty or thirty millions of protests clearly worded would put a stop to that. Are there that many people in the United States still interested in decency? Think of the campaign against tuberculosis! Against polio! Against typhoid! Yet no campaign against spiritual death offered on sale on all the newsstands of the country! The Christian Democracy sent out in August over the signature of its president H. C. McGinnis, a program that calls for spunk and backbone. Test yours as you read these points:

## HERE IS THE CHRISTIAN DEMOCRACY PLAN OF ACTION.

I. Popularize our "CUT THE SMUT!" campaign. Make it as popular as "Good morning" and "Good evening." Make it a catch-word among your neighbors, friends and fellow workers. Make it a battle-cry!

II. Moral clean-ups, like charity, begin at home. Action must begin in your own community. Call upon all those in your district who handle books and magazines. Most of them are upstanding, public-spirited citizens. Ask them to announce publicly that they support fully this campaign for decent reading matter. A withholding of patronage from those who do not seem inclined to cooperate readily will usually bring fairly quick results. If local laws prohibiting the sale of obscene literature exist, insist that your police enforce them. (Elections are drawing near!) If such laws do not exist locally, insist that your councilmen pass adequate ones without delay.

III. Write to or call upon general sales-outlets in your general district or city, such as department stores, book stores, news agencies, drug and cigar stores, and let them know that you positively refuse to patronize any place which contributes to the debauchery of the nation's morals by peddling printed filth.

IV. Each of us belongs to organizations—church organizations, civic clubs, social clubs and athletic associations. At the very next meeting, bring this campaign to their attention and ask their cooperation. Ask that they take the action indicated in the three points above. Enlist the aid of the public in general—the man on the street, your neighbors.

V. Write to the editors of local daily and weekly newspapers and let them know that you support this campaign for clean literature. Ask all those whom you contact, especially organizations, to do the same.




REAT events cast their shadows before them. One of these shadows was detected some time ago by a distinguished observer of world events. The late Mr. Ralph Adams Cram, in 1917, before the General Theological Seminary of New York, in an address entitled "Monasticism and World Crisis" unfolded his ideas, at once striking

ing and profound.

He states that "History is a system of vast vibrations, systole and diastole beating eternally, but with nodes that are separated by intervals of five centuries." Civilizations rise and decay every five hundred years. Rome fell about the year 500; the Eastern Empire with the first congeries of Christian states at 1000; the medieval era of Charlemagne and the Christian Commonwealth at the 1500 mark; and now—yes, it is our own advanced civilization.

Writing in 1917, he apparently points to the present crisis, "And before the end of the century we may be eking out a precarious and savage existence amid the crumbling ruins of a proud civilization that has passed away. Terrible words! and who can say that they may not only too literally come true? Is our present chaos the handwriting on the wall that sounds the fall of capitalism and modern civilization? Has this deep thinker foreseen a cataclysm?"

"We are today in the midst of just such a grinding collapse as that which overtook Rome and the empire of Charlemagne and the Christian Commonwealths of the Middle Ages, and we shall escape no more than they." He gives the cause of the periodic degeneration of civilization. "...A system nearly five centuries old is being tried that it may be destroyed, and destroyed that something better may take its place." "As each era of the world reaches its fulfillment it suddenly festers into five cancerous sores: wealth and luxury, lust and licentiousness, willfulness and individualism, leading in



# World Crisis



# & Monasticism

Maurus Ohligslager, O.S.B.

the end to anarchy, envy and egotism, and finally the idleness of the parasite. You will find most of these, in varying measure, in the last days of Rome . . . and you will find them all, and without measure, in the last years of the nineteenth and the elapsed years of the twentieth century." Are these not the same causes as given by Pope Pius XI, May 3, 1932, in his encyclical, "Caritate Christi Compulsi"—the same causes: atheism, greed, selfishness, egotism, and their inevitable consequences?

Mr. Cram is not an alarmist or pessimist who thoughtlessly spreads fear and panic. He is no mere negative critic. If he jolts us and startles us with wonderment at what might happen, he nevertheless points out the way of salvation. He holds out hope. "But the wave, if it falls, rises again . . . and since Christ came we have not only the hope but the way. . . . As Rome fell, St. Benedict of Nursia rose above the welter of ruin to save what might be saved and to build society anew. St. Odo of Cluny in his turn saved something from the wreck . . . St. Robert of Molesmes transformed it by Cistercianism . . . St. Ignatius concentrated in centers of tremendous dynamic force the shattered and dislocated elements of Catholic Christianity."

Monasticism—the religious, life, he points out, has always been the Almighty's means of salvaging the world and will be so in the present crisis. "For it is the consecrated Religious Life that has been the divine agency for the saving of the world at all its moments of most critical peril; and if you will study the phenomena of periodic degeneration and the spirit and method of monasticism, you will see that this must inevitably be so." And, "from every point of view the restoration and expansion of the consecrated Religious Life is the demand most clamorous today." In no uncertain terms he claims that it is religion and monasticism that must save the world.

He does not expect all the world to rush to the monastic enclosure. For he admits that monasticism is not a normal life for the multitudes, but a specialized life for the few. Again by monasticism, he includes, not only the older Orders, Benedictines, Franciscans, Dominicans, but all consecrated Religious Life. He counsels, in addition to this, a retreat to what he calls "Walled Towns," built around monasteries and parish churches, sorts of oases of religion in the midst of a corrupt world.

It is the spirit of monasticism, or what the religious life stands for, that will become the revivifying agency of world regeneration. And it is but natural. For when men turn from God and His laws, they walk in the path of error and destruction. It is only then by reverting to the Gospel philosophy of life, the spirit of poverty, chastity, and obedience that we shall return to a healthy *modus vivendi*.

Pius XI voiced the same ideas in his encyclical, referred to above, where he pointed out that a return to Christ is the only remedy for the greed and vice that undermines the social structure of capitalism.

Man, darkened by pride, is confused by the chaos he has wrought for himself. He has become a Frankenstein. He has mistaken activity and experience for progress. Mr. Cram is so lucid that we quote again: "Our age is dying because it has lost spiritual energy, and therefore no longer knows the difference between the real and the false . . . and this spiritual energy is to be restored, not by action, but by the grace of God,—and by prayer alone is this grace given to men. [Mr. Cram was not a Catholic.] We need the spiritual energy that emanates from the hushed cloisters and the dim chapels." Action, natural and feverish, has wrought destruction—prayer, supernatural and interior, will bring salvation.



RUSSIA is the nation about which we are most concerned and about which we have had the least authentic information. Russia does not welcome visitors, and those who do get in are so closely watched that they are usually

able to see only what the Kremlin wants them to see. The newsmen stationed in Russia must submit their dispatches to a rigid censorship and even when they return home for a visit, they dare not cut loose, for fear they cannot return and their employers will not be permitted to replace them. When authentic information is obtained through one means or another, and is written up in various sections of the American press, Moscow and her

American partisans shout denials, claiming that such portrayals of Russia are the vile machinations of Fascist enemies of the true democracy which they insist Russia enjoys. In rebuttal they paint such beautiful pictures of Russian life and its justice that one is almost tempted to pull up his American stakes and betake himself to this haven of bliss. The following information is authentic. It was obtained by American officials in an official capacity

What the world needs is a return to the spirit of monasticism: to prayer, to psalms and spiritual canticles, to the perfume of incense symbolizing the spirit of reverence, to the lofty cathedrals of worship. We need to go back to the spirit of respect for things divine, for God's Church, His laws, His representatives. This respect for obedience will create a state the direct opposite to that of Red Russia of today. We need interior prayer as well as exterior prayer; to worship God publicly as well as privately.

Greed and the amassing of great fortunes by dishonesty in high places have put capitalism in a bad way. The high financiers must be overthrown; artificial wealth must be distributed; that the spirit of the Gospel whereby men look upon themselves as "stewards" of the goods of the earth, must be followed.

Divorce, birth control, and free love have eaten into the fabric of our civilization and have caused it to rot; the virtue of chastity, of Gospel injunction, is the cure.

Turning away from the spirit of egotism, in which each puny ego constitutes himself subjectively the center of the universe, we must acknowledge the supremacy of God, as the center around which we, according to the divine economy, must move. Our civilization, unless this great world observer is mistaken, is in the throes of disintegration. The way to regeneration is pointed out by him; it remains for people, by nations and individually, to fall on their knees and return to God.



Divorce, birth control, and free love have eaten into the fabric of our civilization and have caused it to rot.

Who will deny that Mr. Cram is a true prophet of the present world plight? And if he foresaw truly the breakdown, did he not just as truly point out the cure—monasticism and a going out to the Utopian "walled towns" of Religion?

# Between the Lines

H. C. McGINNIS

## REPORT ON RUSSIA

and reported officially to our House Committee on Foreign Affairs. When one reads this report in its entirety, he begins to see some sense in the much denied reports that scores of thousands of Russians, including many officers of general rank, have deserted the Russian army rather than return to their homeland from occupied territory. Led before the war to believe that every place outside Russia was a hell on earth, they have come to believe through seeing for themselves that it is Russia, and not her neighbors, which is the earthly version of the Devil's homeland.

Here is a most important fact. We know that the Communists constituted only a very tiny, although extremely well-organized and strategically-placed, minority group when they seized the reins in Russia. Today we are somewhat inclined to believe that the majority of Russians are Communists or lovers of Communism. Russia's prewar population was 190,000,000 and of these people, 185,000,000 were non-Communists. To Russia's prewar population have been added millions of subjected peoples, but the percentage of Communists among these additions is still smaller than the percentage in Russia proper. "The purest form of democracy" which Stalin and his henchmen claim that Russia enjoys is therefore a State in which 5,000,000 hold a tyrannical whip over approximately 185,000,000 to which must now be added another 100,000,000 people in the so-called Russian sphere who scarcely dare breathe without Moscow's permission.

Before taking a peep at the inside of Russia, let us take a very brief glance at the "freedom" which the countries now under Moscow's domi-

nation enjoy. Yugoslavia is a good example, for there Marshal Tito talks loud and long about the new-born freedom and democracy of the Yugoslavs. Anyone who dares oppose, or even criticize, his machinations is immediately labeled a reactionary, a Fascist, and a hater of all true liberty. Tito is one person who should not mention the words freedom and liberty, for he himself doesn't possess either of these privileges to the slightest degree. So far as the gaze of his Russian overlords is concerned, he has no more privacy than a goldfish in a bowl. All his actions are under most close and severe scrutiny. In nothing must he exercise his personal judgment, for he lives under a mandate from the Kremlin. He is nothing more than a Charlie McCarthy. He doesn't even rate the privilege of being Stalin's Charlie McCarthy. He is "The Voice" of Major General Kisilev, head of the Russian military mission to Yugoslavia. In fact, Tito isn't even top man in the Yugoslav State, although we are consistently led to believe he is. Yugoslavia's real domestic boss and No. 1 man in the government is General Alexander Rankovitch, who holds the portfolio of minister of the interior. As one may well suspect, and correctly, he is the secretary general of the Yugoslav Communist Party. He controls the OZNA, a secret police which takes no back seat to the Gestapo or Russia's NKVD when it comes to sheer brutality and ruthlessness. Rankovitch also commands the KNOJ, a corps of 150,000 men, divided into 14 divisions, who operate on almost the identical pattern used by the late Mr. Hitler's Stormtroopers. Although in Yugoslav cities, less than 15% of the population are at all sympathetic to the



H. C. McGinnis

so-called Tito regime, and in rural districts, from 5% to less than 1%, depending upon the locality, the country is fairly quiet internally because the secret police and the KNOJ patrol suspected areas day and night, tommy-guns in hand. The man who controls these uniformed murderers controls Yugoslavia and Rankovitch is that man. True, Tito is called premier, but Rankovitch is the real power.

After Rankovitch comes, not Tito, but Moisha Piada, a Russian-trained Communist. After Piada comes General Milovan Djilas, minister without portfolio, Montenegrin Red leader. Next appears Edward Kardelj, who serves as vice-premier largely because he received his Communist indoctrination in Russia. Kardelj is president of what is called the "control commission"—and it is all of that. Then comes Sretan Zujovic, minister of finance, no newcomer to Communism. Then last, and also least, comes the great Tito, stooge of the Russian Kisilev and of the six top rank Communists who out-rate him in power and authority. Life must be a positive horror for Tito; that is, if he really loves liberty and democracy only 1% as much as he claims he does. In any event, Yugoslavia furnishes a good picture of what happens to the

rights of a nation's people when it comes under the newly established Russian sphere, even though it is held up to the rest of the world by its masters as being an independent State.

The fact that Russia's Communist Party members number no more than 5,000,000 persons was disclosed to the above mentioned official investigators by no less a person than Andrei Vishinsky, a recognized Moscow leader. Yet the Party rules Russia, operating under the direction of the Politbureau which is composed of 14 men, with Stalin as chief. It is the Politbureau which decides who shall be candidates for office. Since only one candidate is nominated for each office, Russia's farcical nominations and elections are in reality nothing but appointments by the Politbureau. This must be something new in democracy, for Stalin and his American friends claim that Russian democracy is the last word in popular freedom. Although Rus-

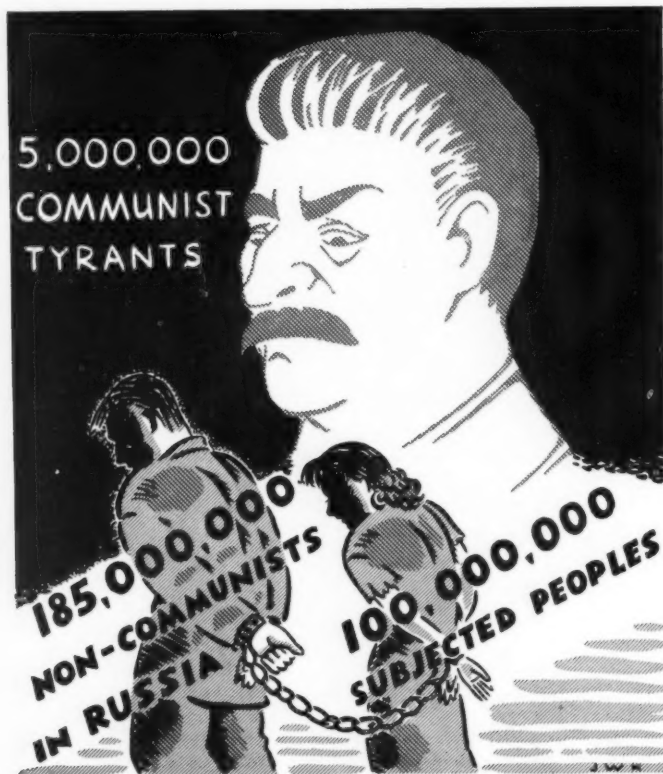
sia has what passes for a legislature, it cannot initiate legislation, nor has it any voice in government policies and conduct. It exists merely to confirm the decisions of the Politbureau, a rubber-stamp Congress. Of course, in Russia, there is no opposition, not even a "loyal opposition." Should a Russian patriot make the Politbureau unhappy, the Politbureau has a neat way of returning this unhappiness to the donor, with its measure greatly increased. Its messenger on such missions is the dread NKVD, which never fails to get its man.

Russia has no more democracy or justice in its economic pattern than in its political one. Communist Party members, being the ruling class, get many privileges. Through the peculiar store system which the government operates, they get the best of everything at greatly reduced prices. A glance at this system is an eye-opener, especially in regard to Moscow's exploitation of the country's non-Communists. First,

there is the ration store, government operated. Here the workers go with their ration books. While prices are cheap enough, supplies are limited. Furthermore, there is a great deal of discrimination. Workers in a certain category are made to trade in certain stores. Here they may find a greater variety than in stores assigned to another category of workers. Despite Marx's and Lenin's ranting about a "classless society," there are many and very severe class distinctions in today's Russia. Ration book or no ration book, the Russian worker finds that he can purchase only what his particular store makes available to him.

Next comes the commercial store. This type of store is open to everyone, but the prices are extremely high. They carry a great variety of goods and much quality stuff. The worker, and even the members of various other economic classes, have very little reason to enter their doors, except to look. However, if one's desire gets the best of him and he is willing to sacrifice everything else, including a large part of a necessary daily diet, he can purchase the one article upon which he has set his heart. That is, unless he carries a discount card. It is through these cards that the rankest discrimination is practiced. Communist Party members carry discount cards which give a discount as high as 60%. Thus a \$40 article priced at \$100 to keep it out of the reach of those not enjoying privilege, may be bought by the Party members at its actual value. Other classes valuable to the Politbureau carry discount cards, with discounts ranging from 15% on up.

While the Russian day laborer gets from \$80 to \$100 per month, the Government has the nation's economy so arranged that it pays the worker his wage with one hand and takes it back with the other. Since an ordinary suit of street clothes costs around \$550; cigarettes, ninety cents per package; eggs, more than \$1 each; and sandwiches from \$1.25 to \$3 each, the Russian worker works for much less than a decent living. "Purest form of democracy," says Stalin!



# UNRRA



Belgrade, Yugoslavia. A ragged Yugoslav family gathers around its poor meal of corn mash.

## Let's Get It Straight



RECENT public opinion poll indicated that the people of the United States are quite willing that food, as a relief measure, should be sent to Europe; and a majority ex-

pressed a perfect willingness to return to rationing, so that starving people might be fed.

However, few people understand how this enormous job is being done. Most know there is an organization known as UNRRA; but having become so used to governmental agencies being referred to by an alphabetical title, unthinkingly suppose it is a federal government bureau. This is further borne out by the fact that it is quite common to

hear people say, "We are feeding Europe."

Now we are not feeding Europe, and in all fairness to our former allies and to our neighbors to the north and to the south, it should be explained how people in "certain parts" of devastated Europe and Asia are being fed and rehabilitated through the agency of UNRRA.

UNRRA, or to give the organization its full title, The United Nations Relief and Rehabilitation Administration, is an international agency consisting of forty-eight nations, thirty-one of which are non-invaded countries. Each of these nations contributes to UNRRA two percent of its national income; this assessment was originally one percent, but due to the heavy demand, it was later increased.

Of the contributions, ninety percent is spent in the country of its origin; the remaining ten is considered free money and is spent by UNRRA anywhere in the world's markets where purchases may be made advantageously. Thus each one of the nations is doing an equal share, not of course in the matter of volume, but based on the financial resources of each state.

Let us put it another way. Tom Smith is making fifty dollars a week; of this he gives one dollar each pay day to the Community Chest, the Red Cross or similar agency. Joe Brown is making one hundred dollars each week and he in turn gives two dollars to Smith's one. Now it cannot be considered that he is giving more than Smith; the contribution of each is based on their respective financial ability to give.

Another point that needs some explanation is: Who is getting aid through UNRRA? Not all of Europe, as so many imagine, but certain countries who were victims of enemy invasion, namely, Austria, the Ukraine, Greece, Byelorussia, the Dodecanese Islands, Poland, Yugoslavia, Czechoslovakia, Italy, Albania and China, with a combined population of about five hundred million people. In addition to these are a few others getting limited relief.

The amount of relief that a country gets, is based on a budget made out for each of the receiving countries, which of course would indicate that all nations do not get the same. In order to decide the amount that each receives, many factors must be taken into consideration; the population, extent of devastation, both the financial and food situation and also the available transportation.

UNRRA does not purchase direct. Instead, in each of the contributing nations a purchasing agent is appointed by their own government. In our own country this function is carried out by the Department of Agriculture. The operation is quite simple. UNRRA sends a requisition to the department for certain commodities, and the department in turn makes the purchases, and upon request sends direct to shipside.

Few people realize that UNRRA goods are sold, but such is the case. UNRRA delivers food and supplies to the government of, we'll say, Italy. The Italian government distributes these through the regular commercial channels, wholesale and retail. Everything is sold at ceiling prices, and all operations from start to finish are of course under strict UNRRA supervision. From the proceeds of these sales are deducted the costs of distribution and the ex-



Naples, Italy. Children make a meal from dry bread crusts.

pense involved in maintaining the UNRRA mission in that country. The balance of the money, subject to UNRRA approval, may then be used for agricultural rehabilitation, construction of highways, or for the repairing of power plants and machinery for farm needs, and also for health and general welfare needs.

True, there are some black market operations. But this is not the fault of the international agency, however close the supervision might be; rather, it is caused by the abnormal conditions prevailing, of demand being greater than the supply. Although all goods are placed on the shelves and plainly marked UNRRA and the country of its origin, some does drift into the black market. How does this happen?

In the case of a mother with a large family, the food allowed for her and her children is just enough to get by on, just enough to keep them from starvation, amounts depending on local conditions. The

mother receives ration coupons entitling her to certain clothing, and in many cases (put yourself in the mother's place) will, in order to get more food for her family, trade her clothing coupons. They thus accumulate, and eventually appear on the black market. Considering the gigantic operations that this relief and rehabilitation work involves, I think it will be admitted by the most dubious, that illegal operations have been reduced to a minimum.

We, the people of these United States, are in there pitching with the people of forty-seven other nations, doing our share in the relief of hunger and the horrible conditions prevailing in parts of war-devastated Europe and Asia.

Two instances will illustrate what some of the others are doing. Denmark, one of the invaded countries, recently sent 10,000 horses, most of which went to Poland to be used for farm work. The Netherlands, another victim of enemy invasion, is sharing her wheat reserve with France. By April of this year, three nations had paid the second instalment of their contributions in full. One of these was that little neighbor to the south of us, the Dominican Republic.

Also on the credit side of the ledger, was a remarkable contribution of our own. In March of this year, contributed supplies, that is non-government goods, reached the total of \$1,121,800. Of this, \$818,800, originated in the United States.

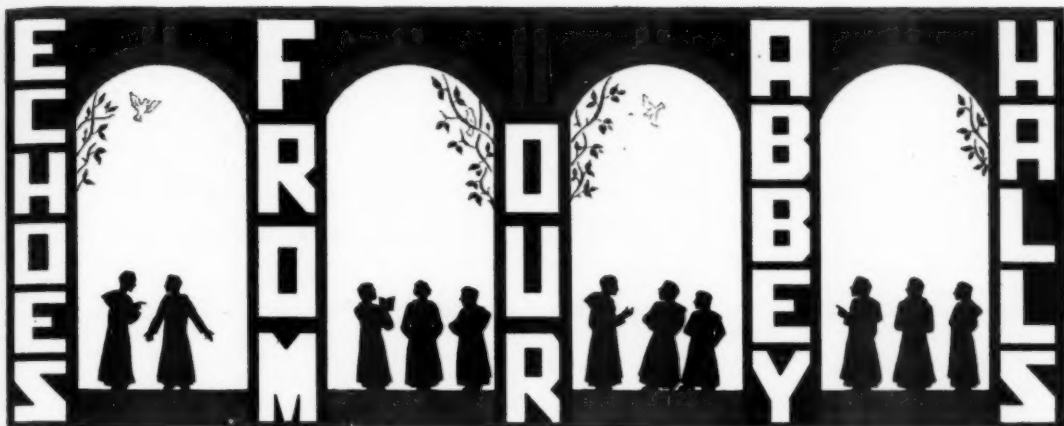
These last figures prove beyond a doubt, our willingness to make sacrifices that others might live, but remember, "We are not feeding Europe."

**Frederick  
Norman Joy**

Czechoslovakia. Czech farmer taking underfed cattle to be slaughtered.



Official UNRRA photos. Courtesy UNRRA.



The Annual Laymen's Retreat at St. Meinrad, discontinued during the war years, was resumed this year on August 23-25. One hundred and eighty-seven men from all walks of life and from far and near gathered at St. Meinrad for these days of recollection and spiritual rejuvenation. Father David Duesing, O.S.B., Assistant Pastor at St. Ferdinand Parish, Ferdinand, Indiana, was the Retreat Master. Because of limited accommodations not all who applied could be accepted.

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During the days of their retreat the visitors had an opportunity to witness a ceremony of Solemn Profession as it is carried out at the Abbey. On the feast of St. Bartholomew, August 24, six young men pronounced their solemn vows during the Pontifical Mass celebrated by Father Abbot Ignatius. Those who on that day solemnly dedicated themselves to God for life were: Frater Luke Bohr, O.S.B., Frater Richard Hindel, O.S.B., Frater Pius Fleming, O.S.B., Frater Ambrose Frey, O.S.B., Frater Austin Caldwell, O.S.B., and Frater Theophane Gonnely, O.S.B. During the September Ordinations these same six received the Subdiaconate and the Diaconate along with a number of the seminarians.

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On September 2-4 the Archabbey of St. Vincent in Pennsylvania marked the centenary of its foundation and the hundredth anniversary of the coming of the Benedictines to

America. The seed planted at St. Vincent's in 1846 has grown into a mighty tree. Though not all the Benedictine houses in America trace their origin directly to St. Vincent's, yet many of them do. It was only six years after the establishment of St. Vincent's that Fathers Bede O'Connor, O.S.B., and Ulric Christen, O.S.B., set out from Einsiedeln, Switzerland, for the founding of our own St. Meinrad's Abbey. On their way to Indiana they stopped off at the first Benedictine house in America to receive advice and words of encouragement. Present at St. Vincent's Archabbey for the centennial celebration as representatives of our Abbey were Father Abbot Ignatius, Father Eberhard, Father John and Father Conrad. Father Prior Gilbert of Marmion was also at hand to represent our Fathers at Marmion Priory.

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September 9 was registration day in the seminary. Halls long silent rang with the voices of excited young men, both new and old, as they checked in for the new school year. The next day some 317 students jammed the class rooms, study halls, dining room, and dormitories of the Minor Seminary. The Major Seminary with its enrollment of 187 seminarians was only slightly less crowded than the Minor Seminary. In the Abbey every available place has also been taken. This means that we have a "full house" this year in the real sense of the term. The

only place not filled to overflowing is the Oblate School. This year there are 21 young men at the school. Our total population on the hill is now 686. Of this number about 560 are students. Our sympathy to the cooks and the professors!

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Every new school year brings with it some changes in the faculty. This year the new names, added to the teaching staff include those of Fathers Herbert, Malachy, and Basil. Home from the Catholic University in Washington and again assigned to classroom work are Fathers Bernardine, Adrian, Kevin, and Bonaventure. Members of last year's staff who will not be teaching this year are Fathers Clement and Polycarp. Father Clement will take special speech courses at Indiana University; Father Polycarp has been appointed professor at the International Benedictine College of Sant' Anselmo in Rome. In the Major Seminary Father Paschal has succeeded Father Prior William as Spiritual Director.

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On the morning of September 15 nine young men pronounced their triennial vows as Benedictine monks and received their new names in religion. Those thus added to the monastic family include four native Hoosiers, three from the Buckeye State, one from the Prairie State, and one from faraway Hawaii. Fraters Camillus Ellspermann, O.S.B., Mark Toon, O.S.B., and Mar-

tin Witting, O.S.B., are from Evansville, Ind., Frater Lambert Soergel, O.S.B., from New Albany, Ind. The Ohio group includes Frater Geoffry Gaughan, O.S.B., from Lima, Frater Cyril Vrablic, O.S.B., from Toledo, and Frater Philip Mahin, O.S.B., from Tiffin. Frater Rene Cyr, O.S.B., hails from Aurora, Ill., and Frater Alaric Scotcher, O.S.B., has come all the way from Honolulu, Hawaii. On the day after their profession all of these young men had to come down from their "third heaven" and face the realities of life. That meant taking up regular class work in the seminary!

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September 21 and 22 were dedicated to the Fall Ordinations. On the morning of the 21st Archbishop Ritter, who was here for his last official visit prior to his leaving Indianapolis for St. Louis, conferred the Subdiaconate on twelve young men and Minor Orders on two. The next day thirty-five were ordained Deacons and two received the last two Minor Orders. During his visit Archbishop Ritter made it a point to visit all the departments. Saturday dinner was taken with the monks in the Abbey refectory. At supper on the same day the good Archbishop ate with the Minor Seminary. For Sunday dinner he was present in the Major Seminary

dining hall. At each of these gatherings Archbishop Ritter received the felicitations and good wishes of the members of the department. To these he graciously responded with a few words of thanks and appreciation. As our parting gift to the Archbishop we were happy to offer him several large spiritual bouquets—one from every department. As his gift to the students His Excellency granted two holidays, one of which was promptly enjoyed on the very next day, September 23.

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After Sext on Sunday morning, September 29, the customary monastic prayers for a monk who is about to set out on a longer journey were offered for Father Polycarp Sherwood, O.S.B. Shortly afterward Father set out on the first lap of his journey to Rome, where he will join the professorial staff of the Collegio di Sant' Anselmo, the International House of Studies for Benedictines. Despite a drastic reduction in its teaching staff and student body, the college was able to continue in existence throughout the war. Now, however, the Rector of the College, the Very Reverend Ulric Beste, O.S.B., a monk of St. John's Abbey, Collegeville, Minn., is making every effort to increase the staff and the enrollment. During the centennial celebration at St. Vincent's Arch-

abbey he made a personal appeal to the American Abbots to send students and professors to Rome. In answer to this appeal Father Polycarp has been assigned to the college as Professor of Fundamental Theology. He will sail from New York on October 3, in order to take up his duties in Rome on November 1. As soon as they can get passage two of the clerics, Fraters Harold Hammerstein and Guy Ferrari, will follow Father Polycarp to Rome. Both will continue their work in Theology. According to present reports there will be a goodly number of Americans at Sant' Anselmo during the coming year.

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Several weeks ago Father Charles Dudine, O.S.B., pastor of St. Boniface Parish, Fulda, Indiana, went to the hospital for an operation on his eyes. For many years Father has been suffering from very faulty vision caused by cataracts. In an effort to better his sight he has submitted to the doctor's knife. As yet the doctor is not certain whether or not the operation which was performed some time ago has been completely successful. Readers of the *GRAIL* are asked to remember Father Charles in their prayers. For many years he was the *Grail's* eastern representative, connected with the New York City Office.



St. Meinrad's Abbey, St. Meinrad, Indiana, Home of *The Grail*

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# Song in South

ILLUSTRATOR...  
**GEDGE  
HARMON**

CHAPTER THREE

## THE SECRET



HE NOVICE MASTER was not surprised when Friar John came to him later in the day and announced that he still wished to leave the friary. Yes—Friar Francis had spoken long and earnestly to him, had encouraged him to empty his heart of worldly desires and make it into a chalice to hold Christ. But this counsel, wise and true as he knew

it to be he had not the grace to accept. There was still the burning desire to escape from the restraining walls of the friary, to go to Peru and seek his fortune in the gold and silver mines.

The priest smiled. "Then go, my son," he said, his hand raised in cheerful blessing. "And may you do a really wonderful work for God as a layman."

Although the Novice Master was calm over Friar John's departure, it was a different matter with Francis. When he discovered that his fellow-novice had gone back to the world, that he would be sailing for America in a week's time, his heart was heavy.

"Oh, Father Peter! How dreadful I couldn't help him! What's going to become of John now?"

"Why, I guess he'll be like any other young adventurer. He'll bend all his energies to getting ahead in the New World. His friends will be chosen from the rich and powerful. He'll convince himself that there's nothing desirable in suffering or poverty..."

"If I'd just prayed a little harder when I was talking to him!"

The Novice Master shook his head. "No, don't blame yourself. I've seen dozens of young men turn away from the religious life, and some had gone much farther than Friar John. They weren't bad boys, either. Just weak. Every day I remember them at the Holy Sacrifice of the Mass—that in the end God will see fit to bless their weakness and make them His true servants."

Francis hesitated. "I'd like to remember John," he said hopefully, "to pray that he be given a special grace."

"Yes? And what's that?"

"That he come back to us some day, Father; that he may go to God wearing the habit of our Order."

Francis's sincerity touched the Novice Master deeply, and he readily blessed his intention. "It's a splendid idea," he said, "Don't forget it, my son."

Francis did not forget. As time passed, he often thought of Friar John—especially on his own Pro-

fession Day, April 25, 1570, when he made the complete offering of his body and soul to God.

"I'm sure John's not interested in religion any more," he told himself sadly. "And probably he never even thinks of me. But I'll pray for him until I die. Dear Lord, won't You please hear me? Won't You please give John the grace to come back to Your service some day?"

The Franciscan friary at Montilla was a small and overcrowded building, and three years after Francis's profession the Father Guardian announced that he was sending a few of the younger religious to another house of the Order. This friary was near Seville, and was dedicated to Our Lady of Loreto. It would be their home for an indefinite period.

"You'll follow the usual studies for Ordination," he told the little group. "Logic, philosophy, Scriptures. And I warn you that this house at Loreto isn't too comfortable. It's hot in the summer and cold in the winter. The cells are small, and many are in need of repairs that we can't afford. But don't worry. It seems that those who persevere at Loreto always profit from these hardships. They attain to a surprising love for suffering—finding it to be the best coin with which to ransom sinners. And what is the result of all this? Why, many of our friars, young men like yourselves, have become saints!"

Francis was delighted when he learned that he was among those being sent to Loreto—even though this meant that he would not be able to see his family as frequently as in the past. Nor did his feelings change when it was discovered, shortly after his arrival, that there was no cell available for his use.

"We'll have to find some kind of room for you," said the Father Guardian in a worried voice. "But where? We're terribly overcrowded."

Even as he spoke, the bell in the church tower began to ring for Vespers. Francis looked toward the sounding bronze.

"Does anybody live up there, Father Guardian?"

The superior turned to where Francis was pointing. "In the church tower? Of course not! That would hardly do for a cell, Friar Francis. The wind and rain come in from all sides."

"If a little shelter could be built, there wouldn't be too much trouble from the wind and rain. Oh, Father Guardian! Won't you please give permission for this? I'd be so happy to have a cell above the church!"

The Father Guardian felt sure that the newcomer would regret his wish to live in a drafty tower, but finally he gave the desired permission.

By sundown a small wooden house had been erected beneath the church bell, and that night Francis found himself established in his lofty quarters.

Before he went to bed, the young religious looked out at the vast dome of the sky, glowing now with a myriad of stars, and his heart swelled with happiness. This peace, this overpowering beauty before him, were but shadows of heaven—the smallest hints of the good things which God has in store for those who serve Him faithfully. And as he reflected upon this, Francis turned impulsively toward the church below, to the darkened sanctuary where the Creator of all this beauty lay hidden under the guise of a piece of bread. Quietly he offered a familiar prayer:

"We adore Thee, O Lord Jesus Christ, here and in all the churches of the whole world; and we bless Thee, because by Thy holy cross Thou didst redeem the world."

Three years passed at Loreto—the final period of preparation for the priesthood. Francis prayed and studied and worked, always offering himself and his actions to the Eternal Father in union with Christ's death upon Calvary—particularly at Holy Mass, for he knew that this is the best prayer a human being can offer.

One September afternoon in the year 1576, a



Francis found himself established in lofty quarters.

young lay Brother mounted the winding stairway to Francis's tower cell. Although he was a newcomer to Loreto, and the least educated of any in the entire community, Brother Joseph had already discovered life's most important truth: that each person in the world, whether rich or poor, wise or stupid, has a similar task to perform. *Using the graces God gives him, he is expected to save his soul and become a saint.*

Now Brother Joseph was convinced that he might become a saint more readily if he were allowed to speak with Friar Francis Solano from time to time, and so that morning he had approached the Novice Master for the necessary permission.

"Yes, you may spend fifteen minutes with Friar Francis," the latter had told him, smiling. "But be sure to pay your visit after Vespers. By that time our good friend will have finished his classes and most of his studying. You see, Brother Joseph, he's very busy these days. Of course you know why?"

The lay Brother had nodded vigorously. "Oh, yes, Father! He's to be ordained a priest in two weeks. But don't worry that I'll tire him. I'll come back to the kitchen as soon as my fifteen minutes are up."

Now, as he mounted the tower stairs, Brother Joseph's face reflected his satisfaction. "There's something different about Friar Francis Solano," he told himself. "Yesterday as we were assisting at Father Guardian's Mass, I happened to look across at him. Why, his face was the happiest I've ever seen! It was almost shining. I knew then that this young man hears Mass as does no one else in the friary; that he has some wonderful secret with God. Oh, I wonder if he would tell me what it is?"

With this, the lay Brother reached the top of the stairs and knocked on Francis's door. The young friar was praying, and he came to himself slowly. He was tired after a long day in the classroom, and had been looking forward to spending his free hour alone. But there was a smile on his lips as he arose and went to open the door. The Heavenly Father was so good! He was sending another trial—a sacrifice, which in a few short hours....

"Why, Brother Joseph! Come in!"

The latter bowed, and stepped quickly inside the little wooden shelter. "I won't keep you long, Friar Francis. I just came to ask one question. If you can answer it fully, I'll be most grateful."

The young religious nodded encouragingly. "And what's your question? Believe me, I'll do my best to answer it."

Brother Joseph did not hesitate. "I want to know how to hear Mass," he said simply.

Then, as Francis stared in amazement: "Of course I'm always attentive in church. I ask God for different blessings, for myself and for others. I say the Rosary or other prayers while the priest offers the Holy Sacrifice. But there seems to be something missing. I... I can never feel satisfied that I've done all that God expected me to do. Why is this, Friar Francis? What have I forgotten?"

For a moment it was very quiet in the little cell, and Brother Joseph had a sudden and disturbing thought. Friar Francis was looking at him so strangely, his eyes glowing and distant. Could it be that he was angry? That he believed an ignorant lay Brother had no business asking questions about the Mass but should be satisfied with imitating the other lay Brothers—doing his work well, saying what prayers the Rule prescribed, then keeping silence unless spoken to by a superior?

Overcome with confusion, Brother Joseph slowly began to retreat, his eyes lowered and deep color in his cheeks. "I didn't mean to set myself up as important," he whispered. "Friar Francis, please believe that all my life I've wanted to know how to pray properly... and when I saw you at Mass yesterday, so happy, so filled with peace..."

Suddenly he stopped. Friar Francis was at his side, holding the door so that he could not open it! And he was smiling!

"Don't go, Brother. And forgive me for my silence. It was just that... well, I was a little frightened."

Brother Joseph stared. "Frightened? Of me?"

"No. And 'frightened' isn't the right word, Brother. I was thinking of the goodness of the Eternal Father, and one can never be frightened by that. Let's say, rather, that I was overcome when you spoke about the Holy Sacrifice."

Brother Joseph nodded, although he was not quite sure what his companion meant. "I've a few minutes of free time," he began humbly. "If you could tell me a little something about the Mass..."

Francis led his visitor to a small stool near the window. "Of course," he said. "Sit down, Brother."

During the next five minutes Brother Joseph learned more about the Holy Sacrifice than he had ever dreamed possible. He discovered that he was meant to go through life as Christ had done, his will ever united to that of the Heavenly Father. Naturally this meant accepting pain and disappointment in a cheerful spirit, something that is far from easy, since these things are against nature and very rarely show themselves as blessings. But such a sacrifice was expected—nay, demanded—of all who would gain heaven.

"For Christ, the Will of the Eternal Father was

that he should be obedient unto the death of the Cross," explained Francis. "For us, it is much the same thing."

Brother Joseph shivered, while a puzzled look crept into his eyes. "I know that Christ was crucified on Calvary," he said slowly. "But surely the Heavenly Father doesn't mean... why, it's impossible that we should all be crucified, too!"

Francis spoke gently: "Our *wills* must be crucified, Brother Joseph. And though suffering has no merit of itself, when we unite it to Christ's suffering its value becomes very great indeed. Therefore, each morning at Mass, when the priest offers the bread and wine to the Eternal Father, we must not be mere onlookers. At that great moment we must offer ourselves, too—the little pains and troubles we've endured since our last Mass, the joys and happiness that have come our way—above all, our *wills*. And this is to be done cheerfully, Brother Joseph, else we lose much merit. Yes—we must offer ourselves to do the Will of the Heavenly Father with the same eagerness with which Christ offered Himself for the redemption of sinners. Our hearts must be emptied of self-love only to be filled again to overflowing with the love of God and our neighbor."

Brother Joseph shook his head. "It sounds very hard."

"Hard? Sensible, rather. If the Heavenly Father has created us out of nothing, if He has prepared for us an everlasting happiness in heaven, what is so unusual about our wishing to please Him, to do His Will? Because until we learn to make our wills like His, we cannot enter heaven."

The words were serious ones, but spoken in such a kindly way that Brother Joseph took heart. So—he was meant to give himself completely to the Heavenly Father? To crucify his will and be a co-victim with Christ at every Mass?

"I'll try very hard to remember what you've told me," he said slowly. "Tomorrow morning, at the

Offertory of the Mass, I'll make a real effort to give myself, my *whole* self to the Eternal Father. Oh, Friar Francis! Please pray for me that I don't weaken!"

Friar Francis laughed. "You're making holiness too hard," he said. "Brother Joseph, it's true that we must give up our wills to the Heavenly Father, as Christ did, if we really are to please Him. But that's just part of the story."

"Yes? What else?"

"At the Offertory the bread and wine are only bread and wine; the gifts we make of ourselves, our wills, are only human. But at the Consecration there is a wonderful change. The bread and wine become the Body and Blood of Christ. And our offerings, we ourselves, are also transformed. In a word, Brother Joseph, we become filled with Christ and our little offerings become great with His Greatness. We begin to live with a new and wonderful supernatural life after the Consecration. Do you understand?"

Brother Joseph nodded thoughtfully. "I give my human self at the Offertory, when the priest offers the bread and wine. At the Consecration, when the bread and wine are changed into Christ, I also am changed. I become holier, more pleasing to the Heavenly Father because now he sees His Son in me. Oh, Friar Francis! What a wonderful thought!"

"Yes. And when we follow the Mass to its real climax, when we receive Holy Communion, why, there's still more, Brother Joseph. Then the Eternal Father gives us Christ to live in our souls, to take with us to our work, so that gradually our wills may become like His and we may make an even better Offertory at our next Mass."

For a long moment Brother Joseph was silent, his eyes filled with reverence. So, he had been right! Friar Francis did have a secret... a most wonderful secret....

*(To be continued)*

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Scale model shows the new abbey to be built at Monte Cassino to replace the one destroyed in 1944. Complete restoration of the historical edifice is expected to cost two billion lire. A temporary monastery has been erected outside the main entrance to house monks during the time it will take to rebuild the famous shrine.

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*Religious news service photo.*



# BROTHER MEINRAD HELPS

I am enclosing a Money Order as an offering towards the canonization of Brother Meinrad for a favor received. Shortly after praying to Brother Meinrad for help in a real estate transaction which seemed hopeless the favor was granted.  
W.F.S. (Mich.)

The enclosed is an offering in honor of Brother Meinrad in thanksgiving for having helped me in a miraculous way on two occasions.  
U.S., (Florida)

Please accept offering for High Mass for the canonization of Brother Meinrad in thanksgiving for favors received. I have been troubled with my back and I prayed to Brother Meinrad to help me, and he did. We had family trouble; I asked Brother Meinrad to fix things up, and he sure did. It's just marvelous how things turned out. Things at work bad—new manager and new employees. Well, it was just upset. So I just talked to Brother Meinrad and things are much better. He sure is wonderful. I will always pray to him, because he loves our Blessed Mother and she loves him.  
A. S., (Pennsylvania)

Please offer the Holy Mass as an act of thanksgiving for a favor received from Brother Meinrad.

Enclosed find an offering for a Mass to be read for the glorification of Brother Meinrad in appreciation of a favor asked.  
W.S., (Ind.)

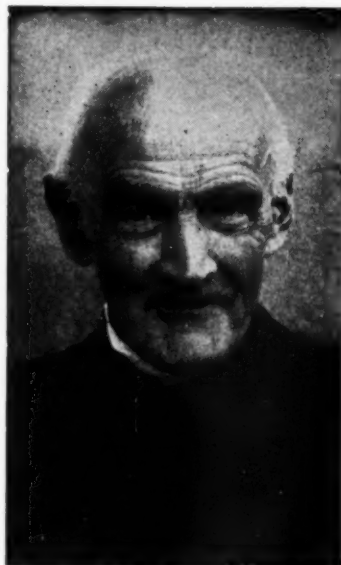
Through the intercession of Brother Meinrad we have received two special favors for which I promised to send an offering for a Mass for the glorification of Brother Meinrad.  
B.J.S., (Ind.)

Enclosed please find an offering for a Mass to be said in honor of Brother Meinrad in thanksgiving for favor received.  
M.G.W., (Illinois)

Please say a Mass of thanksgiving to Brother Meinrad for a favor received. After doctoring 10 months I finally am feeling better. I made a novena to Brother Meinrad and the Infant of Prague and the Doctor really found out what was wrong with me during that novena.  
T.H., (Indiana)

I would also like for you to publish in the Grail that we received a great favor after I promised to have a Mass offered if it would be granted.  
J.V., (Indiana)

Find enclosed an offering. Would you please have a Mass read in honor of Brother Meinrad for a favor I have received through prayer to him.  
A.K., (Indiana)



The Servant of God, Brother Meinrad Eugster, O.S.B., was a member of Maria Einsiedeln Abbey in Switzerland. There he died in 1925 highly respected by his confreres for his virtuous life. His cause for beatification has been introduced at Rome, and THE GRAIL is the chosen organ for bringing his cause to the knowledge of American Catholics. A picture of Brother Meinrad and a prayer for his canonization may be procured by sending a stamped and self-addressed envelope to the Rev. Jerome Palmer, O.S.B., St. Meinrad, Indiana.

## MONTHLY NOVENA

15th to 23rd

All who wish their petitions or intentions prayed for, please send them in to THE GRAIL, St. Meinrad, Indiana before the 15th of the month. A Novena of Masses will be offered each month for the glorification and canonization of Brother Meinrad and for all the intentions sent in.

In order to make Brother Meinrad better known a booklet of stamps to be used on envelopes and packages can be obtained for ten cents from THE GRAIL, ST. MEINRAD, INDIANA.

Am enclosing a small donation for a Mass in thanksgiving to Brother Meinrad. Through his intercession a very special favor was granted. Also want to thank our Lady, through whom we are always blessed. Please publish in your paper.  
H.G.H., (Tenn.)

Enclosed find offering for a Mass of thanksgiving to Brother Meinrad for many favors granted to me.  
J.J.C., (Penna.)

Enclosing an offering for a Mass in thanksgiving to Brother Meinrad for a favor.  
P.M., (Mass.)

Dear Fathers, enclosed you will please find an offering for a Mass in honor of Brother Meinrad, which I promised if my husband would find employment. The favor was granted the same day and he is still working.  
H.C., (Iowa)

Please accept the enclosed offering for a Mass for the canonization of Brother Meinrad. He has granted me another large favor.  
J.R.P., (Wash.)

Please find enclosed offering for a Mass which I promised for the cause of Brother Meinrad for a favor received.  
J.A.E., (Ind.)

Please offer a Mass to thank Brother Meinrad for many favors I have asked of him.  
G.H., (Ind.)

Enclosed find offering for a Mass I promised Brother Meinrad for a favor received.  
J.J.O'S., (Calif.)

Kindly accept the enclosed offering for a Mass to be read in thanksgiving for very special favors received from Brother Meinrad.  
P.J.S., (Maryland)

Enclosed find an offering for which please offer a Mass in honor of Brother Meinrad Eugster in thanksgiving for a favor received.  
A.G.N., (Penna.)

Enclosed find offering for a Mass I promised Brother Meinrad for a favor received.  
I.E.B., (Ky.)

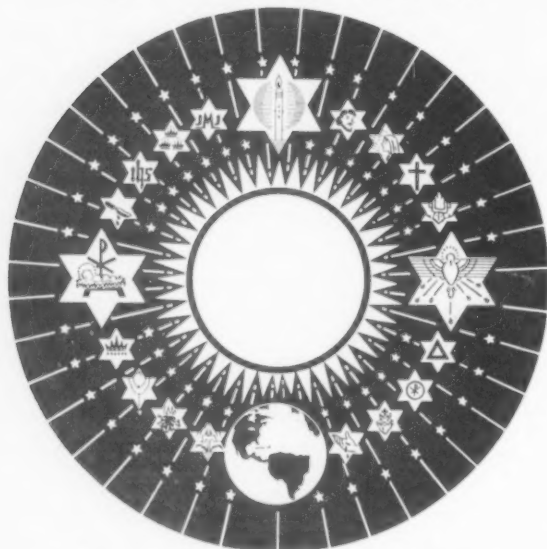
Through the intercession of Brother Meinrad my prayers have been answered on three occasions.  
L.G., (Ind.)

I am enclosing my check in thanksgiving for a very, very special favor granted to me through the wonderful intercession of Brother Meinrad. He has granted many other favors to me.  
J.D., (Okla.)

Just a line to state that another request was granted to my friend through her prayers to Brother Meinrad.  
M.L., (New York)

## **CHRISTMAS GIFT SUGGESTIONS:**

# **MASS YEAR**



# **1947**

### **THE MASS YEAR FOR 1947**

Again this year we will have the Ordo in English to be used with the Daily Roman Missal or the St. Andrew's Missal. This is a very fine guide for those who attend Mass frequently. It contains also Meditations on the Sunday and Greater Feast Day Gospels.

30¢ a copy.

4 copies \$1.00

### **THE SHEPHERD BOY**

A beautiful tale for Christmas, beautifully printed and illustrated. Send to your friends and dear ones in place of a card. 25¢ a copy. Five copies \$1.00. One hundred copies \$15.00. Envelopes for mailing included.

### **CAROLS FOR CHRISTMAS**

Another Christmas-gift booklet by Mary Fabyan Windeatt. All poetry with a dominant Christmas theme. Same prices as THE SHEPHERD BOY OF BETHLEHEM. Envelopes for mailing included.

### **Newly designed CHRISTMAS CARDS**

*These cards were designed in two colors by Gerard Rooney of Boston. There are seven designs on the theme of the "O" Antiphons. As only a limited amount will be printed please place your order early so as not to be disappointed.*

21 cards and envelopes (3 of each design) \$1.00.

98 cards and envelopes (14 of each design) \$4.00.

**Order from**

**The GRAIL Office Room 7 ST. MEINRAD, IND.**

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